

THE
Visions and Prophecies
OF
DANIEL
EXPOUNDED:

Wherein the Mistakes of Former
INTERPRETERS
are modestly discovered, and the true
meaning of the TEXT made plain, by
the Words and Circumstances of it.

The same also illustrated by clear Instances taken
out of HISTORIES which relate the Events
of time mystically foretold by the holy Prophet.

Amongst other things of Note, touching the
Two Witnesses, the New Jerusalem, the Thousand years, &c.
here is propounded a new Way for the finding out of the deter-
minate time signified by DANIEL in his Seventy weeks;
when it did begin, and when we are to expect the end thereof.
Very considerable, in respect of the great stir and tu-
mults of this present Age wherein we live.

By Thomas Parker, sometime of Newbery in Berk-shire, and now
Pastor to the Church at Newbery in New-England.

Dan. 12. 4. But thou, O Daniel, shut up the words, and seal the book, even to the time of the
end: Many shall run to and fro, and knowledge shall be increased.

Joh. 5. 39. Search the Scriptures.

1 Thes. 5. 21. Prove all things, hold fast that which is good.

London, Printed for Edmund Paxton, and are to be sold by Nathaniel Webb and
William Gramham, at the Grey-hound in Pauls Church-yard. 1646.

Visions and Prophecies

DANIEL

EXFOUNDED

Within the Minutes of Form
I N T E R P R E T E D

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To the Right Honourable LORD,
 PHILIP Earl of *Pembroke* and *Montgomery*, &c.
 One of those Noble PEERS who in these Re-
 volving Times continue faithful to the Cause of God
 and the Common-wealth: T. B. wisheth increase
 of Grace in this Life, and Eternal Glory
 in the Life to come.

Right Honourable,



He Author of this Discourse sent it over from *New-England*, without a Title, without a Dedication. The Title is supplied: And now I make bold to supply the Dedication, by publishing the Book under your Honours Name and Patronage; which I suppose the Author himself would do, if he were here present, in regard of that neer dependence which his Reverend and Learned Father once had upon your Lordships Honourable *Father* of Renowned Memory, from whom he received his whole Livelyhood; besides many other great and extraordinary Favours which his Wife and Children talk of to this very day. I will not go about to commend the Work, which doth sufficiently commend it Self and the Workman too; of whose worth I could speak much, if I were not so neerly allied unto him as I am: Onely this I will say, (which all that are well acquainted with him know to be true) He is a man of singular parts, eminent in Learning, supereminent in Grace, strangely mortified to the World, wholly addicted to the Service God and the Church. So craving pardon for my great boldnesse in approaching so neer, being but a stranger, I humbly take my leave, and desire to approve my self

Your Honours
 truly devoted Servant
 in the Lord,

Thomas Bayly.

(Jan. 7. 1646.

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To the Reader.



Christian Reader, it is certain, that the Interpretation of a great part of Prophecies, dependeth on a just and due accommodation of the numbers of the yeers. But the numbers are various, the 1290, 1260, 490, 1000, 1300. To set beginning and end to one of these, without relation to the rest, and so to run at large, is easie. But we are confined. And such terms of beginning and end, must be to one as will be fiteable to the terms of all the rest: Which is a very difficult thing to discover. Two wayes of accommodation I have espied, agreeable to all numbers, which in this Discourse I have propos'd to consideration. The former doth bring in the end of the reign of Antichrist, and the beginning of the glory of New-Jerusalem, about the year 1650: The other way, about the year 1860, that is, above 200 yeers hence, as shall be shewed in the Discourse. Which of these two is to be chosen, I am not able at present to determine. Two or three yeers more of experience would have shewed which way to steer. Willingly therefore would I have stay'd a little longer, before I had published any of my thoughts concerning Prophecies, that I might have been instructed to write more surely and punctually, and without such uncertain and problematical manner of discourse as now I must be forced unto: But I am not to look at my own ends; neither am I to serve my self, but Christ and the Church: Wherefore Christian Reader, accept at my hands what I do communicate in this writing; desiring and seeking therein the benefit of Sion. I would have presented it more elaborate; but my weaknesse and occasions hindered. Tydings I bring of sad times, and tydings of great joy to follow after. My spirit hath been grieved to declare the former: But I must be faithfull, and declare the whole Truth according to my judgement. Nevertheless, what is the affliction to the glory succeeding? If the time of the end be not yet come, we may look for an easier affliction, and every day expect deliverance: But then the Restauration following will be onely greater then before, not perfect. If the time of the end be come, then we must expect and prepare for the sad time of the three yeers and half yet future, Apoc. 11.8. and then perfect Restauration will follow after, to be compleated in heavenly perfections. I determine nothing in this point: Read and judge, and make application as God shall please to move. Farewell.

November 20. 1645.

Imprimatur Joseph Caryl.



Concerning the first Vision of the Image, Dan. 2.

The Controversal part.

THe main Controversie in this Vision, is about the Iron feet and legs, and the stone that smote them. The opinion of some is, that they signifie the Successors of *Alexander* in the Grecian Kingdom, and especially the *Seleucida*: and the stone cut out of the mountain, Christ at his first coming, and his Spiritual Kingdom following.

This cannot stand,

First, because every metal signifieth a distinct Kingdom, and the fulnesse and complement thereof, from the beginning to the perfect end: and therefore the Brazen belly and thighs, are the whole and perfect Grecian kingdom; and accordingly the legs and feet of Iron do signifie another kingdom distinguished from the Grecian, which cannot be the *Seleucida* and other Successors in the same kingdom. For as the Golden head doth signifie the whole Babylonian kingdom, the Silver brest the whole Persian; so the Brazen belly and thighs the whole Grecian, including the *Seleucida* and other Successors in the same kingdom. For these make up the integrity and fulnesse of the Grecian kingdom, as much as the Successors

tors of *Nebuchadnezzar* make up the integrity of the Babylonian, or as much as the Successors of *Cyrus* do concur to the perfect constitution of the Persian. And so when the Grecian kingdom is proposed, Chap. 8. 21, 22, it is expressly described as constituted, not onely of *Alexander* the Great, but also the *Seleucida* and other the Successors in the same kingdom.

Secondly, because this Vision must reach unto the last days, Chap. 2. 28; which could not be, if the legs and feet, the extreme and utmost part of the Image, should end in the *Seleucida*; forasmuch as this kingdom expired before the birth of Christ.

Thirdly, because the legs are said to be of Iron, in comparison of the parts and kingdoms going before, which were of weaker metal: whereas the *Seleucida* and other Successors of *Alexander*, had not the strength of *Alexander*. Chap. 8. 21, 22. Thou wilt say, The kingdom is represented by Iron, onely in relation to the Church, whereunto it was more terrible then the former. I reply, 1. As the two first kingdoms are represented by unequal Metals, the first of Gold, the second of Silver, to note an absolute inferiority of the one unto the other, Chap. 2. 39: so by proportion, the two following of Brass and Iron, to note an absolute imparity in strength, between the later and the former. Wherefore the Iron kingdom must be absolutely and in it self stronger then the Brazen, and not onely in respect of particular exercise and employment of its strength against the people of the Church. 2. The Iron kingdom is expressly said to be as Iron, because it bruised all these, that is, the former kingdoms; and not because more terrible to the Jews, Verſ. 40. 3. Because it is the same with the fourth Beast, with the Iron teeth, Chap. 7. 7; which is therefore so represented, because it devoured the

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the whole earth, and not the Jews only, Chap. 7. 23.
4. Because *Nebuchadnezzar* and *Haman* in the former Kingdoms, were more formidable to the Jews then the *Seleucide*; and therefore there is no reason that in this respect the fourth kingdom should be represented by Iron, in comparison of the former kingdoms, as stronger and more terrible then those.

Fourthly, in the days of these kings, shall the God of heaven set up the Kingdom of his Son: whereas the kingdom of the *Seleucide* and the whole Greek Empire was utterly dissolved before the birth of Christ, Vers. 44.

Neither can the stone that smote the Image be Christ at his first coming, and his Kingdom immediately following unto the end;

First, Because the kingdom signified by the stone, must break in pieces all the other kingdoms: whereas the *Seleucide* and kingdoms going before, did not stand until the birth of Christ, to be broken down by his Kingdom following: and were as broken down before, so by another kingdom, the power of the Romans.

Secondly, because if they had continued till after the birth of Christ, yet his Kingdom that was and is between his first and second Coming, was not appointed for the breaking down of all earthly kingdoms: this being the time of the Gentiles, Luke 21. 24, and for the Adversaries to reign, and for the Church to be troden under foot, Apoc. 11. 2, 15.

Thirdly, because the kingdom here spoken of, doth break in pieces all other kingdoms; so that those being utterly extinct, this alone doth stand in place of them, Vers. 44. Now this state is not to be expected under the kingdom of Patience, or before the fall of Antichrist, when the kingdoms of the earth shall be the Lords and

his Christ, and he shall reign for evermore, *Apoc. 11: 15, 18.*

Fourthly, what prerogative and advancement had it been for the Kingdom of Christ Spiritual, to have broken down the *Seleucidae* and other horns of the Greek Empire, as long as another kingdom, the kingdom of the Romans, succeeded in their place, to beat down the Church by the Heathen Emperours and Antichrist, for longer space of time; and with greater and more terrible persecution then ever was before?

Contrarily I affirm, that the leggs, feet and toes of Iron, do signifie the Romane kingdom :

1. Because it is represented by a distinct Metal coming after the Brazen belly and thighs, which is the Grecian. For no other distinct Monarchy came after the Grecian but this, as History doth shew.

2. Because it is stronger then all the rest, and breaketh them in pieces, *Dan. 2. 40.*

3. The Iron leggs and feet are parallel with the Iron teeth of the fourth Beast, which signifieth the Romane kingdom, *Dan. 7. 7.*

4. The ten toes representing the ten kings, are accordingly a character of the Romane kingdom, *Apoc. 12. 3. and 13. 1. and 17.*

5. It is such a kingdom as must stand to be destroyed by the kingdom of the Saints, in the end of time, and therefore can be no other then the Romane kingdom yet continuing under Antichrist.

The stone is the kingdom of the Saints, as it is interpreted *Dan. 2. 44, 45,* with *Chap. 7. 26, 27.* And that it is the kingdom to be set up at the fall of Antichrist, it appeareth by these Arguments.

1. Because it shall be set up to destroy all adverse kingdoms in the world, which cannot be expected till about the
the

the time of the fall of Antichrist, Vers. 44.

2. It shall be set up without hands, or without the help of man, by the hand alone of God Almighty, Vers. 44 Chap. 8. 25.

3. Because this kingdom shall not rise till about the sounding of the seventh Trumpet, which is the time of the fall of Antichrist, *Apoc. 11. 15, 16, 17.*

4. Then, and not before, it shall fill all the earth, Vers. 34, 35, 44, 45; that is, all kingdoms shall be subject unto it, Chap. 7. 26, 27. Compare *Revel. 11. 15.*

Of the Image, *Dan. 2.*

The second Part, containing the Exposition.

FOUR Metals do constitute the Image: Gold, Silver, Brasse, Iron. These signifie four Monarchies: the head of Gold, the first Monarchy, The Babylonian: the second Metal, Silver, constituting the breast and arms, The Persian. The two Silver arms, the two arms of the Monarchy, The *Medes* and *Persians*, Chap. 8. 1, 2, 3. The third Metal, Brasse, constituting the belly and thighs, The third Monarchy, which is the Grecian. The belly noteth the beginning and greatnesse of this kingdom, under *Alexander* the first King. The joynts between the belly and thighs, note the plucking up of this kingdom after *Alexanders* death, to be divided into four, whereof the principal were two, the one of the *Seleucids*, the other of the *Lagids*, figured here by the two thighs of Brasse. See Chap. 11. 4, 5.

The fourth Metal of Iron, constituting the leggs, feet and toes, signifieth the fourth, which is the Romane kingdom. The two leggs do note the division of the kingdom into the Empire of the East, and the Empire of the West,

West, first begun by *Anthony* and *Augustus Caesar*, afterward established by *Constantine*, anno 330, and again more perfectly by *Theodosius*, anno 395.

At the ancles there is a joynt dividing between the legs and feet, to note the intercision of the Empire by the Northern Barbarians. By these the Romane Empire was dissolved and broken into ten kingdoms, here signified by the ten toes. They began effectually to invade the Empire after *Constantine the Great*, and ceased not until they had disjoynted it into ten parts: which came to passe upon the death of *Valentinian the third*, about the year 455. The ten parts are thus reckoned by a learned Author; *Britons, Saxons, Franks, Burgundions, Wisigothes, Sueves and Alans, Vandals, Alemans, Ostrogothes, Greeks*. But it may be also probably said, that the Kings dividing the Romane Empire after *Constantine the Great*, are called Ten onely in relation to the primitive division of the Empire, under *Augustus Caesar*, at which time it was exactly divided into ten parts, as *Strabo* expresseth. Thus *Saracens, Turks*, or any other dividing the Empire, may be comprehended under the name of the ten horns, though they be not exactly ten in present existence.

Of these feet and toes, or ten kingdoms in the divided Empire, three things are proposed.

First, that hereby the Romane Empire should be divided, *Verf. 41*, in these words:—*And whereas thou sawest the feet and toes part of Potters Clay and part of Iron, the kingdom shall be divided.*

Secondly, that some of these kingdoms should be weak and transient, some of them strong and permanent. This is expressed, *Verf. 41, 42*, in these words: *But there shall be in it of the strength of the Iron, forasmuch as thou sawest the Iron mixt with miry Clay: And as the toes of the feet were part of Iron and part of Clay; so the kingdom shall be partly strong and partly*

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partly brittle. The *Goths* and *Vandals*, and divers others, proved brittle, quickly dissolved; but the Irony strength appeared in the *Franks*, by whom the Empire was restored in the Image of its former glory. But after *Charles the Great*, this Empire also was in divisions, and the parts continued in the Title of the ten horns, in relation to the division which was at first.

Thirdly, it is said of them, that they should mingle themselves with the seed of men; that is, endeavour again by Marriages to unite the divisions; but yet the kingdoms should not be united, but continue in distinction, as Iron cannot be mixed with Clay, *Verf. 43.* And of the truth of this attribute, we have had frequent experience in these later times.

The destruction of this Empire by the stone, Verf. 34, 45.

THe stone doth signifie the Saints, *Verf. 44.* with *Chap. 7. 22, 26.* It is cut out of a great mountain, which is the *Romane Empire*, bearing rule before upon the earth, the *Dominions of Antichrist*, *Verf. 35, 45.* From hence the Saints are cut out, by professed separation and victorious exemption. They are thus cut out without hands, that is, by the onely power and finger of Almighty God, as it is interpreted, *Verf. 44, 45.* Thus they began to be cut out, *anno 1160,* in the *Waldenses*, and continue so unto this day: And the extraordinary hand of God was seen therein, as the strange arising, growth, prevailing of them doth manifestly declare. But their absolute cutting out and exemption from the power of Antichrist, is that which is to be expected at the term of the slaughter of the two Prophets: when their rising by the power alone of God Almighty, without the help of man, is thus described, *Kroll.*

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II. 11. And after three days and an half, the spirit of life from God entred into them, and they stood upon their feet; and great fear fell upon them that saw them: and they ascended up to heaven in a cloud, &c.

And so this stone, or kingdom of the Saints, shall be set up even in the days of those Kings, Vers. 44; that is, of Antichrist and the ten horns signified by the feet and ten toes: which it striking, shall dash in pieces, and they shall be no more, Vers. 35. Then this stone, or kingdom of the Saints, having been set up immediately after the three days and half, now upon the destruction of Antichrist his Kingdom, shall become a great mountain, and fill the whole earth, Vers. 35, 44. A great mountain, that is, the supreme kingdom: filling all the earth, because all dominion shall be subject unto it, Chap. 7. 14, 27. Ezek. 17. 22, 23.



The second Vision or Prophecie, Dan. 7.

The Part Controversal.

AS for the three first Beasts, there is little or no Controversie moved about them. I come unto the fourth, described Vers. 7, 8, &c.

Some, by the fourth Beast, understand the Successors after *Alexander* in the Grecian kingdom, and especially the kingdom of the *Seleucida*: and by the little horn, *Antiochus Epiphanes*. *Graserus* hath largely and learnedly opugned this opinion; from whom I alleadge against it these Arguments.

First, the kingdom of the *Seleucida* belongeth to the third Beast, and is one of the four parts into which the Grecian kingdom was divided after *Alexanders* death, expressly

expresly represented in his four wings and four heads, Verſ. 6 : the truth of which interpretation will clearly appear, by comparing Chap. 8. 8, 22. and 11. 4. For the king of *Grecia* is expresly distinguished from *Alexander*, as the whole from the part, comprehending both him & the quadrupartite division among his Successors, Chap. 8. 21, 22. Therefore both he and the *Seleucida*, with other his Successors, are included in the third Beast, and cannot be extended to the fourth.

Secondly, because these four Beasts arose successively to subdue the world, Verſ. 2, 3. But the *Seleucida* and other successors of *Alexander*, succeeded into it already subdued by him.

Thirdly, the Preface prefixed to the fourth Beast: — *Afterward I saw in the Visions by night, and behold.* The proposing of him without a name, as an unknown and strange Monster; the solicitous and curious enquiry of *Daniel* concerning him, Verſ. 19; the bestowing of a far larger and more accurate description upon him than upon the former Beasts, do plainly argue, that the fourth kingdom here signified, is far more great and wonderful than any of the former, and therefore cannot be the kingdom of the *Seleucida*.

Fourthly, the fourth Beast is said to be dreadful, and terrible, and very strong, in comparison with the Beasts going before; having Iron teeth and Brazen nails, devouring and breaking in pieces, and stamping the residue under feet. But the kingdom of the *Seleucida* was weaker than that of *Alexander*, as it is expresly said, Chap. 8. 22; and did not devour and destroy so as the former kingdoms, as entering upon a world subdued already by *Alexander the Great*; therefore the fourth kingdom cannot be the kingdom of the *Seleucida*. Thou wilt say, The fourth kingdom is thus expressed, not in relation to the world

or state general, but to the Jewish Church, unto which it was more terrible and stronger then the former. But it is manifest, that the Iron strength is the character of this kingdom distinguishing it in a general and unlimited comparison with the kingdoms going before. To exert in some one particular place, such as *Judea*, more cruelty, by reason of the weaknesse of the people, and not by reason of his own absolute strength ; is not a sufficient reason that he should be characterized and distinguished from the others by the character of strength and fearfulness : No more verily then the Spanish Inquisition, or *Phalaris*, or some other Tyrant, may be superlatively compared in strength with *Cyrus*, *Alexander*, *Julius Caesar*, because more cruel and formidable then they, in respect of some weak and not-resisting persons, over whom, without exertion of much strength, they might easily exercise their tyranny. Again, their strength was not so much terrible to the Jews as *Nebuchadnezzar* or *Haman* were. And the Jews against the *Seleucide*, would have vindicated themselves into liberty, and had defended themselves sufficiently, had not the Romans come upon them, and broken them down at last, and the *Seleucide* together. Lastly, it is expressly said, that the fourth kingdom is thus strong, iron and terrible, not onely in relation to the Jews, but also to the whole earth. For it is said, that it should devour the whole earth, and tread it down, and break it in pieces, *Verf. 23.* And *Chap. 2. 40.* it is expressly said to be of Iron, because it shall bruise and break in pieces all the former kingdoms. And how shall this be verified of the *Seleucide*?

Fifthly, this Beast is said to be unlike to the Beasts that were before it ; whereas the kingdom of the *Seleucide* was like other kingdoms. Some say it was unlike in respect of the ten horns. But these (as they will have it) are ten succeeding Kings ; which in kinde and nature is ordinary

ordinary to all kingdoms. They say it is extraordinary in this respect, because some of the Egyptian Kings are mixed in the number. But what ground of such a mixture? Because (say they) they are described, Chap. 11, whereas there is no mention of ten horns, Chap. 11; the number there not adequately ten: no reason to extrude some, to intrude others, but rather contrary to reason, as *Græverus* sheweth.

Sixthly, the fourth Beast hath ten horns, and a little horn arising after them, by whom three of the former were rooted out, Vers. 7, 8. How will this agree to the kingdom of the *Seleucida*? They say they are ten succeeding Kings, whereof *Antiochus Epiphanes* is the tenth and last, and the same the little horn. But if onely by succession, then really in all particular differences of time, it had but one horn, and so the kingdom might rather be said to have one horn than ten. 2. These ten horns here described, existed at the same time, not by succession, because the little horn arose among them, Vers. 8, and his look was more stout then his fellows, Verse 20. 3. How can *Antiochus Epiphanes* be both the little horn, and also the last of the ten, seeing the little horn is said to arise besides and after them? Vers. 8, 20, 24. 4. *Antiochus* cannot be the little horn, because the little horn arising, groweth greater and greater, and more stately then the other horns, Verse 8, 20, whereas *Antiochus* was not so great as his father *Antiochus Magnus*. 5. What are the three horns, and how did they fall before *Antiochus*? Vers. 8. It is said that they are *Ptolamæus Philopater* King of Egypt, *Seleucus* the brother of *Antiochus*, and *Demetrius*. But was *Seleucus* rooted out, because he died by slowe and lingering hatred? And how can *Demetrius* be one of the three, which was not reckoned by the authors of this opinion among the ten? Vers. 8. Lastly, by the fall of the three,

the little horn grew greater then the rest, whereas nothing was added to *Antiochus* beside the ancient kingdom of the *Seleucida*. 6. The little horn is to rage against the Saints *a time, two times, and an half*. How will this agree unto *Antiochus*? Because (say they) the Temple was profaned by *Antiochus* three yeers and ten days. But here it is *half a time*, or half a yeer; as also it appeareth by comparing Chap. 12. 7. *Apoc.* 12. 14. 7. The Beast falleth in the destruction of the little horn, Vers. 11. But the kingdom of the *Seleucida* did not fall in *Antiochus Epiphanes*.

Seventhly, this fourth kingdom is extended until the last Judgement by fire, Vers. 9, and the opening of the books, Vers. 10. with 2 Thess. 2. 8. *Apoc.* 19. 20. By comparing of which places, it is clear that these expressions cannot be understood of the torments and death of *Antiochus*, but of the last Judgement.

Eightly, it is extended until the coming of Christ in the clouds of heaven, Vers. 13, 14, which is his second coming, *Apoc.* 1. 7. *Matth.* 24. 30. and 26. 64. For it is not said that he ascended in the clouds, but that he came, Vers. 13.

Ninthly, it is extended to the time when all the kingdoms of the earth shall be the Lords and his Christs, Vers. 14. with *Apoc.* 11. 15; and when the kingdom shall be given to the Saints of the most High, all hostile forces utterly suppressed, Vers. 14, 26. Chap. 2. 44. *Apoc.* 11. 17, 18. And how can this be verified in the kingdom of the *Seleucida*?

And upon these grounds I conclude with *Graserus*, that the fourth kingdom here spoken of, is not the kingdom of the *Seleucida*. Now the third Beast being the Greek kingdom, what should the fourth be but the kingdom following, which is the Romane kingdom? which I also prove by these Arguments.

1. First, because after *Alexander* and the division of his kingdom

kingdom into four parts in his Successors, proposed in the description of the former Beast, the Romane kingdom did immediately follow.

2. Because one badge of this Beast is the ten horns, which is attributed to the Romane kingdom, *Apoc.* 12. 3, and 13. 1, 2. and 17. 9, 10.

3. Because the Monarchy signified by the fourth Beast, continueth to the last Judgement, Verse 9, 10, with *Apoc.* 20. 11, and to the destruction of the Beast and Dragon at the time of the end, Verse 11, with *Apoc.* 13. 6. and 19. 20, and 20. 10, and to the coming of Christ the second time in the clouds of heaven, Verse 13, with *Apoc.* 1. 7. and to the rising of *New Jerusalem*, the kingdom of the Saints, Verse 14, 26, with *Apoc.* 11. 15.

4. Because the same space and form of duration is attributed to the little horn as to Antichrist of the Romane kingdom, Verse 25, with *Apoc.* 12. 14; therefore the little horn is Antichrist, and the fourth Beast the Romane kingdom. I adde, that the characters of the little horn and of Antichrist are the same, as may appear, by comparing Verse 25, 8, with *Apoc.* 13. 5, 6. Now Antichrist arising in the Romane kingdom, if the little horn arising be Antichrist, then the Beast wherein he riseth, is the Romane kingdom.

5. Because in all other particulars the description of the fourth Beast agreeth to the Romane kingdom, as may appear in the particular Exposition.

The Opinion of Graerus is examined.

Learned *Graerus*, by most of all the foresaid Arguments, most learnedly and satisfactorily oppugneth the Opinion of *Junius* and his followers; who hold the fourth Beast to be the kingdom of the *Seleucide*; and the little horn

horn *Antiochus Epiphanes*. As for *Graserus* his own judgement, he holdeth that the fourth Beast is the Romane Empire; but the little horn upon which the greatest part of this Prophecie and Vision is spent, he holdeth to be *Mahomet*, in the special Accommodation.

First (saith he) Because this little horn groweth up with an aspectable or discernable encrease; which agreeth not unto Antichrist, but to *Mahomet*. *Ans.* It is evident that his rising is described as hardly and difficultly discernable, because *Daniel* is brought in curiously prying and considering, before he perceiveth or spieth him, Vers. 8, which agreeth not to *Mahomet*, but Antichrist.

Secondly (saith he) the little horn doth not arise out of the Beasts body, but without it: and is here proposed, not because it arose from the Romane Empire, but because he made assault against it, there fixed his Seat, and emulated his disposition. *Ans.* What more plain, then that it arose out of the Beast, forasmuch as it arose among the ten horns, which were the horns of the Beast? And where should this little horn be presented unto *Daniel*, unless in the Beast before him?

See more
in the Ex-
plication.

Thirdly (saith he) because the Antichrist or Pope of *Rome* doth gather, make up, and repair the horns of the Romane Empire: but this little horn rooteth out and subdueth three of them; and therefore he is rather *Mahomet*. *Ans.* The three horns are three Provinces of the Romane Empire, as Chap. 8. 21, and three adverse and hostile Kings therein; which Antichrist subduing, established his own horns. I finde no other Argument of moment. But now I will also shew my reasons why the little horn is onely Antichrist, and not *Mahomet*.

That

That the litte Horn is Antichrist.

1. **B**Y the ruine or destruction of this little horn, the fourth Beast, or Romane kingdom, is said utterly and finally to fall, Vers. 11 : whereas by the fall of *Mahomet* it would rather be established : Therefore he is not *Mahomet*, but the Antichrist of *Rome*.

2. The destroying of the Beast and little horn, by giving them up to the burning fire, is described in such forms as are in the *Revelation* interpreted of Antichrist, Vers. 9, 10, 11, with *Revel. 19. 20.* and *20. 10, 11.* *Dan. 7. 13, 14,* with *2 Thess. 2. 8.*

3. This little horn is conjoynd with the ten horns, Vers. 7, 8, 20, 24, accordingly as Antichrist is conjoynd with them, *Revel. 13. and 17.*

4. The characters attributed to him, are the same which are attributed unto Antichrist. As, 1. That he shall speak great things with a presumptuous mouth against the most High, Vers. 8, 25, with *Revel. 13. 5, 6.* 2. That he advanceth himself above the Civil Magistrate, Vers. 20, with *2 Thess. 2. 4.* 3. That he changeth Laws and Times, Vers. 25, with *2 Thess. 2. 3, 4.* 4. That he maketh War with the Saints, prevaileth against them, Chap. 7. 21, 25, with *Revel. 13. 7.*

5. The time, two times, and a half, determined for the space and duration of the little horn, will not agree to *Mahomet* : and it is the space expressly and in propriety determined upon Antichrist, *Dan. 7. 25.* with *Revel. 12. 6, 14.* and *13. 5, 6.* Wherefore I conclude, The fourth Beast is the *Romane* kingdom, and not the kingdom of the *Seleucida* : and the little horn, neither *Antiochus*, neither *Mahomet* ; but onely Antichrist, or the Pope of *Rome*.

of

Of the three horns which the little horn is said to overthrow,
Chap. 7. 8, 24.

1. **I**unius and his followers, affirming the little horn to be *Antiochus Epiphanes*, say, that the three horns are *Ptolomey*, *Selencus*, and *Demetrius*. This opinion hath been impugned before.

2. Others holding the little horn to be *Mahomet*, say, that the three horns are *Syria*, *Egypt*, and *Africa*, which were subdued by the *Saracens*. But this opinion also hath been impugned in part before, where it hath been shewed, that the little horn is the Pope of *Rome*, and not *Mahomet*, and therefore the foresaid Countreys cannot be the three horns, subdued by his people, which are the *Saracens*. I adde, that the Countreys subdued by *Mahomet* and his followers, were not onely three, but many more; as *Arabia*, *Judea*, *Philistia*, and the Countreys adjacent; *Syria*, part of *Asia* the lesse, *Egypt*, *Numidia*, *Barbary*, *Spain*, &c. and therefore cannot be precisely signified by three horns.

3. Others understanding by the little horn the Heathen Emperours of *Rome*, affirm that the three horns plucked up by them, is the liberty of chusing Deputies, and the Government of certain Countreys, which *Augustus* took from the Senate. But the Heathen Emperours arose in great height at first, and therefore could not be a little horn. And as for the three horns, it is unreasonable to think that the power of chusing Deputies is a horn, or can aptly concur to the making of three: And as for the Countreys the Government whereof *Augustus* took from the Senate to himself, they were not subdued or plucked up by the roots, as there it is said; and besides, they were not three, but ten, as *Strabo* writeth, *Geog. circ. fin.*

4. Others

4. Others affirming the little horn to be Antichrist, say that the three horns are the *Greeks*, *Longobards*, and *Franks*, which were subdued by the Pope of *Rome* successively. But I object, that the *Greeks* and *Longobards* were not properly subdued by him; he had not yet attained to the power of decreeing and making War, but onely by intreaty he petitioned the help of Kings, by whom they were subdued. 2. The three horns are expressly fixed, partly in *Judea*, and partly in the South and East, in the way and passage thereunto, Chap. 8. 9, 10; and therefore cannot be the *Greeks*, *Franks*, and *Longobards*.

5. I think, for my own part, that these three horns are the three *Mahumetan* Kings, one in *Asia*, the other in *Syria*, the third in *Judea*, which were subdued by the Pope and his Western Armies, about the yeer 1099. First, because about this time the Pope began to decree and make War himself, and not before. 2. This was one of the greatest acts that Antichrist ever did; and therefore fit to be a character of him. 3. These Kings were precisely three, and properly subdued by him. 4. They are properly in *Judea*, and the South, and East, in the passage thereunto, Chap. 8. 9. 5. These were subdued immediately before the War against the Saints, as it followeth in the Prophecie, Chap. 7 and 8. 6. The parallels will shew the same, Chap. 7. 8. and 8. 9. and 11. 22, 25.



*The second Vision or Prophecie, Dan. 7.
The second Part, containing the Explication.*

First, the general confusion and unsettling of the world by Wars, is signified by the striving of the four windes upon the great Sea, Vers. 2. See *Apoc. 13. 1.*

D

Secondly,

Secondly, after these tumultuous Commotions by War, the Conquest or general Victory falling at last to one, four kindes of Monarchies successively arise. They arise out of the Sea upon the earth, *Verf. 3.* as *Apoc. 1. 31.* that is, out of an unsetled State in warlike confusions, represented by a Sea tossed with windes, into a peaceable and settled Regiment and Monarchy, represented by the earth, *Apoc. 13. 11.*

Thirdly, the first Beast, a Lion, representeth the Babylonian Monarchy. The Beast like a Lion for strength, hath also Eagles wings, in respect of exaltation above men, and victorious celerity in Atchievements, *Obad. v. 4.* *2 Sam. 1. 23.* *Jer. 4. 13.* His wings are pluckt; that is, he is deprived of Imperial eminency, whereby he was lift up above men; of his wealth and Dominions; as it came to passe by *Darius the Mede*, and *Cyrus of Persia*. He is made to stand upon his feet, as a man; that is, brought down to the common rank of men. And a mans heart is given him; that is, lowe and common spirits; not imperious and irresistible, as before.

Fourthly, the second Beast, a Bear, representeth the Persian Monarchy, in respect of ravenous cruelty. It raised up one Dominion, enduring no Mates in the Empire, but subduing, first the *Medes*, then the *Babylonians*, and uniting all in one Government. It hath three ribs in its mouth between its teeth. By their teeth beasts do make their Conquests. The three ribs between them, are the three parts conquered by the Persian Monarch, in that he pushed Westward, Northward, Southward, *Chap. 8. 4.* His great and large Victories joyned with much cruelty, slaughter, and spoil, are signified by those words said unto him; *Arise, and devour much flesh*, *Verf. 5.*

Fifthly, the third Beast, a Leopard, representeth the Grecian Monarchy, in respect of subtilty, rapidity and celeri-

celerity, *Jer.* 5. 6. *Hab.* 1. 8. *Dan.* 8. 5. This kingdom set up by *Alexander the Great*, was after his death divided into four kingdoms, signified here by the four wings, whereby it was exalted above men; whereof were four Kings, signified here by four heads. See *Chap.* 8. 8. and 11. 4. *Apo.* 12. 14.

The fourth Beast, representing the Romane Empire, Verſ. 7.

THE Empire that next succeeded after the Grecian, was the Romane; and accordingly it is signified by the next, which is the fourth Beast. Concerning which, observe these Particulars.

First, the admirable condition of the fourth Beast, in comparison to the former, is marked out by a Preface larger then ordinary: *After this, I ſaw in the Visions by night, and behold.*

Secondly, it is proposed as a strange and unknown monster without a name, in these words, *A fourth Beast.* The reason is, because of the dissimilitude of the Romane Empire to all precedent kingdoms, and the strange variety of the forms thereof, as it is expressed afterwards. And besides, it hath a composition and concurrence in it self of all the properties of the former Beasts; being likened to the Babylonian Lion, to the Persian Bear, and to the Grecian Leopard, *Revel.* 13. 1, 2.

Thirdly, it is said to be dreadful and terrible; which noteth the ability and readinesse of this Empire to annoy with great evils: for a ready power of hurting greatly, is the ground of dread and terrour.

Fourthly, it is strong exceedingly: for the Romane Empire hath been strong as Iron, in comparison of all other kingdoms, breaking and bruising them all, *Chap.*

2. 40, and devouring the whole earth, Chap. 7. 23.

Fifthly, it hath great Iron teeth; which signifie the conquering Captains, such as *Scipio*, *Pompey*, and *Cesar*, strong, irresistible as Iron, in comparision of all before. And for the same cause, the Romane Empire is represented by Iron leggs, Chap. 2. 40.

*Bras, de
d'acier*

Sixthly, it hath nails of Brasse, Vers. 19. A Beast maketh his assault for victory with his his teeth; and after victory, useth his claws to tear. Therefore as the teeth are the Captains making Conquests; so the nails are the Romane Senate and Provincial Magistrates; these being of Brasse, as the other were of Iron, because somewhat milder then the Captains.

Seventhy, the actions of both teeth and nails are set down in the next words. Of the teeth thus: *It devoured and brake in pieces*. Of the feet and nails thus: *It stamped the residue with the feet thereof*. Thus the Romane Empire by its Captains devoured the weaker, brake in pieces the stronger; and by its Magistrates stamped the residue under feet; handled and tare at pleasure the conquered; growing and insulting after Conquests.

Eighthly, the extent of Victory is added; Vers. 23, that it shall devour the whole earth; that is, a great part thereof, even from the River *Euphrates* into *Great Britanny*. See Luke 2. 1.

Ninthly, It is added, that it was unlike to, diverse from the Beasts that were before it. This is said both in respect of present state, and also in respect of multiplicity of forms successive therein. For, to use the words of *Grassein*, it endeavoured to fit and frame the Forms of all other kingdoms to it self, but altered. And in respect of diversity and strange multiplicity of Forms of Government, it is represented *Aper*. 12. 3. and 13. 1. and 17, by seven heads, and an eighth, and ten horns. The Governments were

were of Kings, Consuls, Tribunes, Decemviri, Dictators, Romane Emperours, Popes, with the ten Kings.

*The alteration of the Romane Empire by the ten horns
and Antichrist.*

FOR about Four hundred yeers, the Romane Emperors continued in their Majestie, even until the end of *Constantine the Great*; and then began effectually to be broken down, and to be dissolved into ten kingdoms. This is that state of change which is expressed in the end of vers. 7, in these words: *And it had ten horns.* More distinctly, vers. 24: *And the ten horns out of this kingdom are ten kings that shall arise, and another shall arise after them.* Now the Empire beginning to be effectually dissolved at the foresaid time, stayed not in falling by degrees, until about the year 456 it appeared broken into ten parts, as a learned Author hath shewed on *Apoc. 8.* The kingdom of the *Britons*, of the *Saxons*, both in *Britanny*; of the *Franks*, of the *Burgundians*, in *France*: of the *Westgothes*, in the Southern part of *France*, and part of *Spain*: of the *Sueves* and *Alanes*, in part of *Spain*: of the *Vandals*, in *Africa*; a little before, in *Spain*: of the *Alemans*, in *Rhetia* and *Noricum*, Provinces of *Germany*: of the *Eastgothes*, in *Pannonia*; a little after, in *Italy*: of the *Greeks*, in the remnant of the Empire. Though this Decharchical division doth not still continue exactly, yet it is sufficient that it was so at first. And I give instance in the four horns, that are said to come up after *Alexanders* death, whereby all the Successors in the Grecian kingdom are understood in their divided kingdoms, although the Quadripartition was onely at first, and lasted not above Threë and twenty yeers. So the *Turks* are signified by four Angels, because their division

was

The Visions and Prophecies of Daniel expounded.

was quadripartite at first, on this side *Euphrates*, *Apoc. 9. 14.* But the several Kings dividing the Empire, though they were in no difference of time exactly ten, yet may be called ten in relation to the first Decharchical division thereof under *Augustus Caesar*; whereof see *Strabo* in the end of his *Geography*. And thus whosoever divided the Empire, as *Saracens*, and *Turks*, &c. may come under the name of the ten horns in general.

The Vision and Prophecie of Antichrist, Vers. 8, &c.

An historical Narration of the two Wars of Antichrist.

There were two notable Wars of Antichrist, which are mentioned in *Daniel*; his War against the *Turks* and *Saracens*, and his War against the *Waldensian* Witnesses of Truth: the one in the East, the other in the West, both very great as ever any were, both about the same time succeeding one another, both immediately following the fulnesse and perfection of the Antichristian kingdom in *Hildebrand*. Both Wars properly the Wars of Antichrist, voluntarily raised upon conscience of his Decree; and both so like and equal, that the later was of as great weight and difficulty as the former, as *Thuanus* the Historian doth expressly testifie. The Sultans, and Kings of the *Turks* and *Saracens*, about the time of *Hildebrand*, had made an Inundation over *Asia*, *Syria*, and *Judea*, most cruelly persecuting the Christians there inhabiting. *Hildebrand's* next Successor save one, *Urbanus* the second, about the year 1095, appointing a Synod of Bishops and Princes at *Claremont*, decreed the Expedition against them, for the recovering the holy Land; by the happie successe whereof, those arms of Inundation were overflowed again by another Inundation. As for the second War, we may
take

take notice of the greatnesse and moment thereof, and its immediate succeſſion in time, after the War againſt the *Turks*. To this end, mark what *Tiburnus* writeth in the Preface of his History. When exquisite puniſhments could nothing prevail againſt the *Waldenſes*, but that they encreaſed daily, at laſt compleat Armies were leavied againſt them, and a War of no leſſe weight then that which was waged before againſt the *Saracens*, was alſo decreed againſt them. And for the immediate ſucceſſion of this War after the War againſt the *Turks* and *Saracens*, yea, conjunction in time therewith, mark what another writeth. The Pope (ſaith he) turned the Armies of the Croſſe, which had been firſt appointed againſt the *Saracens*, upon his adverſaries the *Waldenſes*.

A brief Relation of the ſtate, proceedings, and Wars of the Waldenſes and Albingenſes, gathered out of the Book intituled The History of the Waldenſes and Albingenſes.

Observe firſt, that the Popes Expeditions againſt the *Turks* and *Saracens*, overflowed them about the yeer 1098: and Sixty two yeers after, that is, in the yeer 1160, the *Waldenſes* aroſe in *France*, profeſſing the ſame Doctrin that we do now, and made an abſolute ſeparation from the Church of *Rome*. The Pope uſed what means he could to root them out; but the more they were perſecuted, the more they multiplied: ſo that on a ſudden they filled that great Tract of Land which lieth between the *Alps* and the *Pirenean* mountains. Pope *Innocent* the third, perceiving the insufficiency of former Perſecutions, called a Synod in the yeer 1204, and there decreed that the Expeditions of the Croſſe, which had been appointed againſt the *Turks*, ſhould now be turned
againſt

against the *Waldenses* : and the *Catholikes* (saith he) that shall take up the Crosse for rooting them out, let them enjoy the same pardon of their sins which is granted unto them that go against the *Turks*, for the recovering of the holy Land. For the stirring up of this flame, he sent about his Preachers, who in likelihood carried themselves as a little after, when taking this or such like Texts ; *Who will rise up with me against the evil doers, and who will stand with me against the workers of iniquity ?* they were wont to conclude their Sermons in this manner : *Ye see now, dearly beloved, how great is the malice of the Hereticks : ye see also how much hurt they do in the world : ye see again how religiously and by how many godly ways the Church laboureth to reclaim them : But these means can do no good with them ; nay, they defend themselves by Secular power : And therefore the holy Mother the Church, though unwilling, and with grief, doth call together a Christian Army against them. Whosoever therefore hath the zeal of faith, whosoever there is whom the honour of God doth touch, whosoever there is that will have that great Pardon, let him come and take the Crosse, let him joyn himself to the War of the Crucifix.* By these and such like means, a great Army of voluntary Souldiers came together, in the year 1209, to the number of Three hundred thousand, besides many other great Levies in the year following. At which time, the Earl of *Tolouze*, the Earl of *Besiers*, the Earl of *Foix*, the Earl of *Comming*, and Prince of *Bearne*, stood out in defence of the *Waldenses* against the fury of the Pope. The Popes Agents and Souldiers took their Cities, Towns, and Castles, spoiled and pillaged their Countreys ; killed by the Sword, captivated, burned, hanged, and dismembred, with most mercilesse and cruel behaviour : until about the year 1213, and so forward, when the *Waldenses* began to rise again with a little help ; fire going forth of their mouthes, and devouring them that hurt them. Neither could the

the Pope any more by War effectually prevail, until turning to policie and deceit, by flatteries and lying promises he did utterly overflow and break them down. For about the yeer 1228, the old Earles of *Tolouze* and *Foix* being dead, the young Earl of *Tolouze* was allured by the Abbot of *Grandselve*, to come to *Meaux* in France, there to conclude a Peace: fair promises pretended, and assurance given of safe return. There, contrary to faith and promise, the Popes Agents did catch the Earl under hatches, enslaved him to the Pope. By the like flattery they took the Earl of *Foix*. In depth of policie they set upon him by the forced mediation of the deceived Earl of *Tolouze*, by whom they thought they could most aptly and effectually work and accomplish their designs. He accordingly wrote to some of the subjects of the Earl of *Foix*, who being frighted with the apprehension of their ruine, should intreat their Earl both to have compassion on himself and subjects, who would doubtlesse be overthrown by this violence: that they shew him that there was an excellent opportunity offered, the onely means to make them live in perfect peace, if they would persuade him to submission. By the requests and tears of these frighted persons, and the deceitful plots and tricks of the Popes Agents, this Earl was taken also; and delivered up, as a gage of his affection, the Castles of *Foix*, *Montgailard*, *Montreal*, *Viesdesos*, and *Lordas*, for the good of the Peace in general, while he yeelded the homage demanded. Thus a Peace and Composition was made by these two Earls, through submission to the Pope; which two props being gone, the Earl of *Comming* and Prince of *Bearne* could not continue. See then, to appearance, the end of the *Albigenses*, when in the yeer 1234, *Tranvalet* a Bastard-son of the Earl of *Besiers*, stood up in their defence with most prosperous success. To take him off,

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the Popes Agents used another politick device : for they cunningly wrought on him by the mediation of the deceived Earl of Foix, through great promises and threats of danger, to bring him to some peaceable designe; and their craft successfullly prospered in his hand. And thus were the *Waldensian* Princes overflown and broken down by Peace and crafty devices, and not by War: and their Churches fell with them. For although the horrible and consuming destruction of the *Waldenses*, was hotly and eagerly continued by the Monks Inquisitors, from the year 1206, to the year 1228; yet now their Princes being by subtilty thrust under hatches, their destruction did incomparably encrease. For from hence arose that great Persecution by the Monks Inquisitors, who taking this poor people disarmed and forsaken of their Leaders, as many as would not forsake their Faith, kindled their fires more then ever; whereby they were utterly rooted out, and the remnant scattered to the Mountains, and over all *Europe*. This I thought needful to prefix, that the Prophecie following might more clearly be understood. Now we proceed in the explication of the Text.

Concerning Antichrist, these Particulars are shewed,

Verle 8, &c.

THAT his rising is among the ten horns, in these words: *There came up among them.* So that the first rising of Antichrist doth concur with the first rising of the ten horns. And so expressly, *Revel. 17. 12*, they receive power as Kings at one hour with the Beast. And Antichrist was to be manifested upon the removal of the *Roman Empire*, 2 *Thess. 2. 7, 8*, which began effectually to be

be removed by the ten Kings after *Constantine the Great* proportionately with the fall of the Romane Empire, and the rising of the ten Kings, the rising of Antichrist must concur; who therefore began gradually to proceed, together with the irruptions of the *Barbarians* into his kingdom, and dissipation of the Empire; and in 606 was openly enthroned. But, *Dan. 7. 24*, Antichrist is said to come up after the ten horns. This understand of his open enthroning, which began in 606, after the Inundation of the ten Kings: but secretly and hiddenly he arose before, even among them, and together with them, as here it is expressed.

2. He is called *Another horn*, that is, another beside the ten, and as it is expressed *vers. 24*, diverse from them: they being Political, he also Ecclesiastical, by usurpation of an independent authority Spiritual.

3. He is called *A little horn*, because little at first, as onely Primate and Metropolitane of the Churches of *Italy*, and by little and little encroaching upon the power of the ten Kings, by small and scarce discernable degrees of proceeding. Before the time of *Constantine*, the Bishop of *Rome* was onely a poor and mean Minister, therefore called *Vile*, or of *lowe condition*, *Chap. 11. 21*; from which weak lowe estate, he cunningly and secretly came up among the ten horns, until he overtopped them.

4. His first arising is intimated to be hidden, obscure and secret, scarce discernable; and therefore he is so represented among the horns, that *Daniel* doth not espie or discover him, but by a prying eye, and a minde curiously considering. Therefore it is said, *I considered the horns, and behold, there came up among them another little horn.*

5. It is added, that *before him three of the first horns were plucked up by the roots.* The first War of Antichrist which was waged by him, after he came to the fulnesse of his

kingdom. As the Romane Empire fell, so gradually he arose. He was openly enthroned in 606. A temporal Dominion was given him by *Pipin*, in 755 : But his authority arose not so high, as generally to overtop and command at pleasure the Kings and Emperours, until the time of *Hildebrand*, after 1073. Thenceforth he began to decree and make Wars himself, and by Imperial authority to command the Kings and Emperours of the West, to go forth as subjects in the Wars decreed by him. And from the foresaid 1073, he had seditiously stirred Wars in *Germany* : but the great and notable War directly decreed by him, with voluntary and general submission of Kings, Princes, and Emperours, was that which was decreed at *Claremont* about Two and twenty yeers after, in 1095, against the *Turks* and *Saracens*, which here followeth to be described. And in this War it was verified which was here said of Antichrist, that three of the first horns were rooted up before him. For within about three yeers after the foresaid Decree at *Claremont*, by the year 1099, he by his Souldiers of the Crosse rooted up, subdued, caused to fall (as the phrases run, vers. 8. 20, 24) three Kings of the *Turks* and *Saracens* : *Solyman* in *Asia*, *Cassianus* in *Syria*, the *Egyptian Caliph* in *Judea*. That these three Kings are meant, I am more then probably convinced, from Chap. 8. 9. and 11. 29, places exactly parallel, where they are expressly restrained to *Judea* the pleasant Land, and to the East and South in the way unto it, which must be *Syria* and *Asia*, from the Northern horn of *Macedonia*, as shall be shewed when I come unto the next Chapter. In the mean time, observe these phrases arguing the places to be parallel.

1. There came forth a little horn, Behold, there came up another little horn, Chap. 7. 8.

Chap. 8. 9.

2. Which

2. Which waxed great unto the South, and to the East, and to the pleasant land, Chap. 8. 9.

Before whom three fell, Chap. 7. 8.

3. He shall destroy the holy people, Chap. 8. 24.

He shall wear out the Saints of the most High, Chap. 7. 21, 25.

4. He shall magnifie himself in his hearts, Chap. 8. 25.

He shall speak great things, Chap. 7. 8, 25. His look was more stout then his fellows, verse 20.

5. He extolled himself against the Prince of the Host, the Prince of princes, Ch. 8. 11, 25.

He shall speak words against the most High, Chap. 7. 25.

6. By him the daily Sacrifice was taken away, Chap. 8. 11.

And he shall think to change Times and Laws, Chap. 7. 25.

And as it is here said, that three kings were rooted up from before him; so Chap. 11. 22, The arms of a flood shall be overflowed from before him: which is to be understood of the Turks and Saracens, as I trust to shew, when I come unto the place. But here a Doubt ariseth, How these three Mahometan Kings are called three of the first horns, seeing the ten were numbred without the comprehension of them. *Ans.* They may not be called formally three of the first horns; that is, as under the form and special kinde of them; but onely materially, as being the same onely in outward figure, and now applied to a new representation. And this is proved by Verse 24, where although in respect of the outward figure and type, he is said to root out three of the first horns; yet when the thing signified cometh to be spoken of, it is onely thus said, that ten horns are ten kings, that shall arise; and another shall arise after them, and he shall subdue three Kings. Mark, it is not said, that he shall subdue three of them, or, three of the former Kings, as in the Type; but onely three kings, as if distinguished from the former ten.

But

But secondly, and more satisfactorily, it may be answered, that in a more general sense the ten horns may comprehend any that divided the Empire, such as *Turks* and *Saracens* then, as hath been said before. But whereas it may be objected, from *Apo.* 17.17, that the ten horns give their kingdoms to the Beast, it is to be understood not of the ten horns in general, but of those onely who adhered to the Beast. The *Goths* and *Vandals* and *Burgundians* are among the ten horns, and yet they survived not to give their kingdoms to the Beast: proportionably we may judge of the *Turks* and *Saracens*.

6. And thus far of the first War of Antichrist against the *Turks* and *Saracens*. His second War followeth, against the Saints, which is described Verse 22. *I beheld, and lo, this horn made war with the Saints, and prevailed against them.* Vers. 25, *He shall wear out the Saints of the most High.* Which second War began against the *Waldesian* Protestants since the year 1160, and yet continueth, and must, until the end of the Reign of Antichrist, when the ancient of days shall sit in Judgement, and the kingdom of New Jerusalem shall be set up, Vers. 9.10,26.

7. He is said to have eyes like the eyes of a man, Verse 8. either in respect of his feigned courtesie and flattering humanity, Chap. 8.25, or in respect of his intolerable pride and arrogancy, Verse 20, with *Psal.* 12.3,4, & 18.27; or rather in respect of wisdom and policie, Chap. 8.25, with *Zech.* 11.17, and the eye of his Philosophical and Scholastical understanding, whereby he is said to see and understand dark mysteries, Chap. 8.23.

8. He is said to have a mouth speaking presumptuous or great things, Verse 8.25; that is, magisterially to teach and dictate false Doctrines, and such as are of a high nature, against the Person, Offices and Worship of the Sonne of God, *Revel.* 13. 5, 6, and with great insolency and presumption

sumption of spirit; *Dan. 11. 36*, and with Scholastical profundities, and an ambitious style of speaking, *Dan. 8. 23*.

9. It is said particularly, that *he shall think that he may change Laws and Times*. He shall not onely change them, but also think it lawful for him so to do, as supreme Vicar of Christ on earth. So he shall change Laws, by removing *the daily Sacrifice*, or true Worship, in reading, hearing, and teaching of the Truth, in Prayer and Sacraments; and by setting up his abominations and Antichristian Idolatries, *Chap. 11. 30, 31*, and Doctrines of devils, *Chap. 11. 37, 38, 39*. Times he changeth, by ordaining superstitious holy days.

10. His look is said to be *more stout then his fellows*, that is, then the ten horns, *Verf. 20*, whereby is signified his exaltation of himself above Kings and Princes; whereof see *Chap. 11. 36, 37*.

11. The duration of Antichrist is determined by a *time, two times, and a half*, *Verf. 25*; that is, One thousand two hundred and sixty yeers, as it is expounded *Revel. 12. 6, 14*. The rising of Antichrist is to be fixed at the beginning of the fall of the Roman Empire, and rising of the ten horns. But of this more fully in another place.

12. And thus much of the description of Antichrist his nature, actions, characters, and duration. Now his Fall and Ruine is described in this manner.

1. *Daniel* is said to behold till the horns were set up. *Set up*, not *cast down*, according to the Original. This is to note that Antichrist continueth his reign and persecution until the setting up of the Thrones of Judgement. So it is more plainly said, *Verse 21, 22, 25, 26*.

2. *The ancient of days did sit*. This is God the Judge, called *the ancient of days*, because he ever lived to take notice of, and now infallibly to bring to remembrance.

all

all the ancient and long-past villanies of the Man of sin.

3. *His garments were white as snow*, to note the righteousness of his Judgements, Will and Actions. So his Throne is white for the same end, *Revel. 20. 11, 12.*

4. *The hair of his head is like the pure wool*, to note the righteousness of his Counsels and Decrees.

5. *His throne is like a fiery flame, and his wheels like burning fire*, to note his speed and wrath in coming unto Judgement.

6. *A fiery stream issued and came forth from before him*, to note the issue and execution of his Judgement, beginning in temporal consumptions, ending in eternal burnings.

7. *A thousand thousands ministered unto him, and ten thousand times ten thousand stood before him*; to note the assistance of his Saints and Angels numberlesse, in the sentence and execution of the last Judgement, *1 Cor. 6. 2, 3.*

8. *The Judgement was set, and the Books opened.* It is set for the destroying of the fourth Beast, the Romane Empire, and Antichrist, after the time, *two times, and a half*; beginning in temporal destruction, finished in eternal, and compleated universally in the Resurrection, at the end of Forty and five yeers, *Chap. 12. 11, 12.* The Judgement must be set, to destroy great *Babylon* unto the end, *Verf. 26*; that is, unto the end of the said yeers, and to the full end and destruction of all the reliques and remainders of *Babylon* Spiritual; And the Books are opened, to signifye an open discovery of all the works of Antichrist and his followers, that they may be proportionably rewarded.

9. *Daniel is said to behold them upon the setting up of the thrones of Judgements*, and again, to behold *till the Beast was slain*: to note, that although the deadly blowe is given unto Antichrist at the first erecting of the Thrones of Judgement; yet the destruction of his kingdom is gradually

dually to be brought unto perfection, as in Fourty five yeers before expressed.

10. The destruction of Antichrist is declared in three degrees. 1. The Beast is slain. The Beast is the Romane Empire, subsisting under Antichrist and his horns: and it is slain, to note the deadly blowe given thereunto at the beginning of the Judgement, in the battel of Gog and Magog, whereof read *Ezek.38. Revel.20.8.* 2. His body is destroyed. This is the second degree, noting the gradual destruction of great *Babylon*, the Body and Kingdom of the Beast, partly by intestine slaughter, partly by the parts falling off and oppressing her under the Standard of the Witnessles of Truth, *Ezek.39.1,2,3. Revel.17.* The third and last degree is thus expressed: *And his body was given to the burning fire;* which noteth the full end and absolute consumption of all the reliques of the kingdom by the end of the Fourty five yeers. Compare Verse 26 with *Revel. 19.20. and 20.14.*

11. As concerning the rest of the Beasts, it is said, that they also had their dominion taken away, and that their lives were prolonged onely for a season and a time, Verse 12. The meaning seemeth to be, that not onely the Romane kingdom, but all the rest before expressed, after the manner thus described, passed away: forasmuch as they all were temporary, and appointed of God to continue onely for a time and season, the kingdom of the Saints onely eternal; concerning which in the next words.

1. *Daniel* beholdeth this in night-Visions, because while the dark night of Calamity covereth the Antichristian world, the light ariseth on new *Jerusalem*, *Isai.60.1, 2. and 21.12. Dan.12.1.*

2. *One like the Son of man come in the clouds of heaven.* The Son of man is Christ the Head, including also his Body the Church, as appeareth by the interpretation. Verse

26, He is said to *come*; and this is his second coming, in a large sense, comprehending his coming to bear rule on earth, by setting up his Kingdom, breaking down the enemy, and this the space of Forty five years: and then his visible appearing at the Resurrection immediately ensuing, to finish his *new Jerusalem* begun, in heavenly perfection. And in this large description his second Coming is usually taken in the Prophets. He is said to come *in the clouds of heaven*; that is, on high, above the glory and power of the kingdoms of the earth, in the supereminent majestic of his Kingdom, *Revel. 11. 12. Isa. 52. 13. Matth. 24. 30.*

3. He is said to come to *the Ancient of days*; that is, as Mediator, to obtain the kingdom for his Saints, removed from the enemy. So the Lamb is said to approach to him *that sat upon the Throne, to receive the Book*: notwithstanding he that sitteth on the Throne, is also Christ as God, *Revel. 5. 7.*

4. It is added, that *they brought him neer before him*. Until better light may shine, I cannot but conjecture that they do signifie the Saints. These bring Christ neer to the *Ancient of days* by the importunity of prayers, for the obtaining of the Kingdom, and removal of it from the Beast.

5. Hereupon, *dominion is given unto him, and glory. To him*, that is, to Christ and to his Saints, *Verf. 26, 27.* This kingdom beginneth with the beginning of the fall of Antichrist, and with the setting up of the Thrones of Judgement, as appeareth *Verf. 21, 22, 26, 27*, and is absolved in heavenly perfection, at the Resurrection immediately ensuing.

6, The greatnesse of his kingdom is signified in these words, that *all people, nations and languages should serve him*. Hereby is signified the Universal Conversion of the remnant

remnant of the earth, who at the fall of Antichrist shall be subject to Christ and his Ordinances, in the hand of his holy people, the Witnesses of Truth : for which cause they are also said to be *subject to them*, Verse 26, 27. *Isai.* 60. 10, 12. All that shall withdraw their necks from such subjection, shall be destroyed. And this is the first state or rising of *new Jerusalem*, the space of Fourty five years, before its compleating in the Resurrection : which state is especially described by all the Prophets, as also the first state of all other changes, as of the Greeks in four horns, *Dan.* 8; of the ten horns, Chap. 7; of the Turkish four Angels, *Rev.* 9; of the Waldensian professors; all which states are specially described, as being the original of the changes.

Dan. 12.
12.

7. The Duration of the kingdom is signified in the next words : *His dominion is an everlasting dominion, which shall not passe away, and his kingdom that which shall not be destroyed.*



The third Vision or Prophecie of Daniel, Chap. 8.
The Controversal Part.

ABout the precedent Beasts and horns described in the Vision, there is no Controversie; and therefore I descend unto the little horn, which hath been hitherto (for ought I know) according to the letter expounded of *Antiochus Epiphanes*. But that it is not so to be expounded, I prove by these Arguments.

1. The little horn that magnified himself unto the South, and East, and pleasant Land, is by parallel comparison the same little horn that rooted out the three, Chap. 7. 8. Now that little horn (as it is most evident)

is Antichrist or the Pope of *Rome*, belonging to the *Romane* kingdom; and therefore cannot be *Antiochus*.

2. This little horn ariseth when the transgressors shall come to the full, and in the end of the *Grecian* Empire, Chap. 8. 23; whereas *Antiochus* was in the midst; and far from the time of the great and full degree of the transgressors.

3. The horn here spoken of, is in respect of his beginnings called a *little horn*: whereas *Antiochus* was not so lowe at first, as to be called a little horn. For (to use the words of judicious *Graserus de Antich. p. 76.*) *Antiochus*, in respect of his Parentage, and Condition of Fortune which he had thereby, was so great, even from his Infancy, that then in the world known unto us, there was scarce another to be compared with him; being the undoubted son of *Antiochus the great*, and after *Seleucus Philopater* his elder brother, right Heir of the kingdoms of *Asia*, *Babylon*, and *Syria*.

4. Because this horn is said to wax very great, in comparison of the former horns, Verse. 9: whereas *Antiochus* (although he was great from his beginning) yet did not attain unto a condition greater then his fathers. Concerning which let the words of *Graserus* be observed, proceeding in the place before alleadged. He never had full possession of the whole kingdom of his father *Antiochus the great*; which he possessed before the *Romane* War: the sinews of War also failed him not once. And as for that which *Junius* alleadgeth concerning his taking of *Egypt*; if that were true, yet it would little help his cause, seeing it is manifest that his father *Antiochus* did not lesse exploits against *Egypt*. Indeed *Antiochus Epiphanes* did the second time invade *Egypt*; but with such a successe, that he got more dishonour then honour thereby. Neither in other Wars was he so happie and fortunate, that therein he might be so far preferred above his Ancestors. In sum,

Antiochus

Antiochus Epiphanes had little or nothing more than the meaner sort of the Kings of *Syria*. Thus far *Craſerum*.

5. How did *Antiochus Epiphanes* ſo excellently magnifie himſelf unto the South, and to the Eaſt, and to the pleaſant Land? How unto the Eaſt; forasmuch as he was ignominiously put to flight and expelled out of *Persia* in the Eaſt, by the Citizens of *Elemais*? How againſt the South; ſeeing in both his Expeditions againſt *Egypt*, he was at laſt ſhamefully repulſed: the firſt time, by the Captains of *Ptolomeus*; the ſecond time, by the Ambaſſadour *Popilius*? And how unto the pleaſant Land; forasmuch as after his Inteltine cruelty on the Jews, his Princes and Armies were in *Judea* overthrown and put to flight by the Jews and their Captain *Judas Maccabaeus*?

*Nauſier.
Cron.*

6. The acts of this little horn are extended to the time of the end, Verſ. 17, and of the laſt wrath, Verſ. 19; whereas *Antiochus Epiphanes* died long before the Birth of Chriſt.

7. In the judgement of a learned Author, the Two thouſand three hundred days mentioned Verſ. 14, are unappliable to *Antiochus Epiphanes*. And *Pererius* ſheweth out of the firſt Book of *Maccabees*, that *Antiochus* his Perſecutions began in the yeer of the Grecian kingdom 143, and ended in the yeer 148, which could not be longer then ſix full yeers; and therefore it cannot fill up exactly the meaſure of Two thouſand three hundred days, which ſpace containeth ſix yeers, three months, and twenty days. For the three moneths and twenty days would overabound. *Pererius*, to ſalve this difficulty, ſaith, that the yeers Two thouſand three hundred may be extended to the death of *Antiochus*, which was in the next yeer following. But according to the words of *Daniel*, and the diſt of the interpretation of the authors of this opinion, the ſorſaid yeers Two thouſand three hundred muſt not end

*1 Mac. 11
21. 22. and
4. 41, 51.
Perer. in
Dan. pag.
509, 510.*

end in the death of *Antiochus* (although if they should, yet the difficulty of exact accommodation would still remain) but in the cessation of persecution and calamity of the Church; and in the purgation of the Sanctuary, *Verf. 13, 14*; which being referred to the Jews in the time of *Antiochus*, came to passe exactly in the yeer of the Greek Empire One hundred fourty eight, as hath been said, and cannot be extended to the yeer following.

Having shewed that this little horn is not *Antiochus Epiphanes*, now I will adde a few Arguments to prove that it is Antichrist or the Pope of *Rome*.

First, because it is described in a parallel description with the little horn, *Chap. 7. 8*, which must of necessity be Antichrist, as hath been proved.

Secondly, because it is a general and constant Apostacie, and in the time of the end, which is said under this little horn to come to passe, *Verf. 12. 17, 19, 26*. Adde to this, that it is described with phrases attributed to Antichrist elsewhere, as *Verf. 24*, with *Ch. 11, 36*. and *8. 11. 12*; therefore it is the Antichristian Apostacie, and the little horn under whom it is, Antichrist.

Thirdly, the description of the little horn is parallel with the description of the vile person, *Chap. 11. 21*, whom we have shewed to be Antichrist. Compare *Chap. 8. 9*, with *Chap. 11. 21, 22*. and *8. 17, 19*, with *11. 35*. and *8. 9, 10, 24, 25*, with *11. 23, 24, 25, 33, 34*. and *8. 11, 12*, with *11. 31, 32*.

Fourthly, because the Apostacie under this little horn, is called *וַחַסְדָּא*, *Verf. 12*, *transgression*; and in the next verse, where it is asked how long the said transgression should last, it is called *וַחַסְדָּא וַחַסְדָּא*, *The transgression making desolate*; which is the same with *וַחַסְדָּא וַחַסְדָּא* or *וַחַסְדָּא וַחַסְדָּא*, *Chap. 11. 31*, and *12. 11*, *The abomination making desolate*, which is manifestly to be understood of the Antichristian abomi-

abomination ; and therefore the little horn is Antichrist, under whom it is:

Fifthly, the little horn is here interpreted in such a description as is not agreeable to any other, but unto Antichrist ; as that he is joyned with fulnesse of the Transgression or Apostasie, verse 23, and that he worketh rather by policie and craft, then by strength ; and by peace marvellously destroying the holy people, Verse 24, 25. Lastly, all the other parts of the description will most proportionately and most congruously agree unto Antichrist, as may be seen in the Exposition.



The third Vision or Prophecie of Daniel, Chap. 8.

The second Part, containing the Exposition.

THE Ram heaue loaden with Wool, and fleshy, doth signifie the *Persian* Monarchy, Verse 3, 20, represented by a Silver brest and arms, Chap. 2. 31, in respect of riches, wherewith being loaden and made slowe, at length it became a spoil to the kingdom following. It is said that this *Persian* Ram had two horns, which were high ; it is signified by two arms, Chap. 2. 32, which are the two first, proper and principal kingdoms of the Empire, the one of the *Medes*, the other of the *Persians*, Chap. 8. 20. It is added, that one of the horns was higher then the other, and the higher came up last. For *Cyrus* of the *Persians* came up after *Darius* of the *Medes* ; and being higher then he, united the Dominions of both into one entire Monarchy, so of two, it raised up one Dominion, Chap. 7. 5. This *Persian* Monarch is said to push Westward, Northward, and Southward, Verf. 4. Southward, unto *Egypt*, *Ethiopia*, and *Lybia* : Northward, to the Pontick Nations : West-

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The Visions and Prophecies of Daniel expounded.

Westward, unto *Helleſpont*, and the Iſles of the *Mediterranean* Sea. His irreſiſtible and ſucceſſeful power is declared in the next words : Firſt, in Winning ; for no Beaſts might ſtand before him. Secondly, in Holding ; for none could deliver out of his hand. Thirdly, in Diſpoſing of the Kingdoms won and held according to his pleaſure ; for he did according to his will, and became great.

The Goat of Grecia, Verſ. 5, 6, 7, 8, 20, 21.

THE Goat more nimble, ſwift and potent then a Ram, exceeding in reſpect of luſt, doth ſignifie the *Grecian* Monarchy. Notable for celerity of Archiverments, and exceſſe of Luxury, in eating, and drinking, and luſt : for theſe cauſes, repreſented by the belly and thighs of the Image, Chap. 2, and by the ſwift and nimble Leopard, Chap. 7. This *Grecian* Goat is ſaid to come from the Weſt, that is, *Macedonia* ; and on the face of the whole earth, that is, over all the *Persian* Empire : and touching not the ground, to note extraordinary celerity of Warlike Inundation. For in the ſpace of about ſix yeers, the *Persian* Empire was ſubdued. The notable horn between the Goats eyes, is the firſt King in the Greek Monarchy, *Alexander the great*, Chap. 8. 21. He is fixed between the eyes of the Monarchy, becauſe encompassed with ſage Counſellours, as it were the eyes thereof, excellent in wiſdom and counſel, beyond any that came after in the ſame Empire. This the Hiſtory doth ſhew. So that the greathorn between the eyes, doth note the conjunction of counſel and ſtrength for the atchievement of the Conqueſts. The Conqueſt of the *Persian* Monarchy is elegantly declared in the two next Verſes, ver. 6, 7. The *Persian* Monarchy is preſented before him as a Ram heaue with Wool and fleſhi-

hethinelle, made slowe and unweildy with multitude of Riches, Countreys, Souldiers. And the Ram is also represented, standing against him, not running, as *Alexander*, to note his slownesse, want of courage; intention rather to defend then offend. He is also represented standing by the River, which may either signifie the River *Euphrates*, about which the *Persian* Ram relided, encamped, and prepared for defence: or else the River, that is, the multitudes and Nations in the *Persian* Monarchy, as *Revel.* 17. 2, 15, by which the *Persian* Monarch stood lingring, as trusting to his multitudes for defence, and standing or incumbred therewithal. Against this *Persian* Ram, the Grecian Goat maketh assault: First, he is said to come against him, in relation (as I suppose) to the slower preparations of *Philip* King of *Macedonia*: then to run unto him, in the swift and speedy Marches of his son *Alexander the Great*; and in the heat of his strength (as the Original expresseth) because *Alexander* marched towards him as with great speed, so with great strength, not cooled by any doubtings or fearfulness, but enlivened and made vigorous by the furious heat of courage and undaunted resolution. This Verse 6. Thirdly, he is said to come neer the Ram: for after coming by slowe preparations, and running by quick and furious Marches, *Alexander* did at last draw neer to the huge Armies of the *Persian* Ram. Fourthly, being come neer, he is said to be moved against him, that is, forthwith, without lingring and delaying, to have his courage and choler stirred up to Battel. *Darius* was a delaying Captain, and fearful, but *Alexanders* heat and resolution could not endure dilation. Fifthly, he is said to smite the Ram, by overthrowing the *Persian* Armies in Battel. Sixthly, the next degree of proceeding consisteth in breaking his two horns. For the Armies being overthrown in Battel, forthwith the

Persian horns and kingdoms came under his dominion. Seventhly, it is added, that there was no power in the Ram to stand against him: to note, that the Persian Monarch after overthrow, repaired frequently his Armies, restored Battel, but ever fell more and more. Eighthly, it is added, that he cast him down to the ground; to note an utter extinction of the Persian kingdom, after various and sundry overthrows. Ninthly, he stamped upon him, that is, after full Conquest, crowed, insulted, triumphed. Lastly, it is said, that there was none that could deliver the Ram out of his power; to note an overthrow not onely of the Persian kingdom, but of all helps and neighbours adjacent; yea, and *Alexander* also afterward proceeded to the conquest of the Countreys all about. These are the ten degrees of the proceeding of the Grecian kingdom in the conquest of the Persian, each one following the other in nature and description; and the truth of all this, is abundantly witnessed by Histories. It is added, Vers. 8, that therefore the Goat waxed exceeding great, as having subdued so many Countreys, and joyned them to the kingdom of *Macedonia*. But when he was at the greatest, his great horn was broken, Vers. 8. For *Alexander*, in the midst of his strength, youth, power and greatnesse of dominion, suddenly, beyond the opinion of men, perished, Chap. 11. 4; and in place thereof, four horns came up to the four windes of heaven. For *Phlippus Arideus* took possession of *Macedonia* in the West: *Antigonus* of *Asia* in the North: the *Seleucida* of *Syria* and *Babylon* in the East: the *Lagida* of *Egypt* in the South;

Antichrist of the Romane Empire,

Verf. 9, to the end.

And out of one of them] That is, from the northern parts of the Macedonian horn.

Came a little horn] That is, Antichrist; not in respect of natural or political derivation, but onely in respect of local proceeding from out of the same place and Countrey which formerly was the horn of *Macedonia*. By the leave and special agreement of the Greek Emperour, Antichrist did locally come forth with all the western Troops against the *Turks* and *Saracens*, thence to advance himself to the South, and to the East, and to the pleasant Land, as it is following in the next words.

But it may be said also, and haply more probably, that the Pope proceeded out of one of them, because he came out of the Romane kingdom, which here for brevity sake may be comprehended under those four horns: and upon this ground, that after a hundred yeers, when these four horns had not yet come to the midst of their duration, the Romanes having surpris'd one of them, did afterward joyn with the rest remaining, in the dilaceration and division of the Greek Empire. So in the end of their kingdom Antichrist doth arise, Verf. 23, because in the end of the Romane kingdom, which in respect of its primitive state came into the number of those four horns, concurring in the dilaceration of the Greek Empire.

2. Observe that he is said to arise from a *little one*: To signifieth *lowe*, that is, from lowe, obscure, and scarce discernable beginnings, as Chap. 7.8. He came to maturity in *Hildebrand*, after the yeer 1073, or thereabout. His Wars followed: The first against the *Turks* and *Saracens*,

cens, beginning anno 1096 : The second against the Saints, from after anno 1160, breaking forth into perfection, anno 1209.

Paul.
Emyll.

3. Coming forth or locally proceeding from the Northern parts of the *Maccedonian* horn, from *Constantinople* by *Nicea* in the North parts of *Asia*, he is said to wax great unto the South, unto the East, and to the pleasant Land. Herein his War against the *Turks* and *Saracens* is fully comprehended : against whom his first assault was from *Nicea* in the North, to *Lydia*, *Pamphilia*, *Cilicia*, being directly the Southern bounds of *Asia*. There *Solymanus* the Turkish King was subdued. His second assault was from thence Eastwardly, even to *Edeffa* and *Euphrates* : *Syria* subdued : *Cassianus* the second Turkish King there vanquished. His third assault was from thence unto the pleasant Land, *Judea* : there the third *Mahumetan* King, the Egyptian *Caliph*, was overcome. Thus he subdued three Kings ; thus orderly he pushed to the South, to the East, and to the pleasant Land, Chap. 7. 8.

Or thus : He grew up to the South, by pushing against the *Saracens* in *Africa*, anno 1087, with wonderful success. *Siganius*. Then to the East and pleasant Land ten yeers after, in the Wars before described.

4. His second War against the Saints is thus described, Verse 10 ; as that he waxed great even to the host of heaven ; that is, the Christian Church : That is cast down of the host of the stars to the ground ; that is, of the *Waldensian* Protestants, partly by open War, immediately succeeding the War against the *Turks* ; partly by intestine Persecution. A million of men was devoured in this War. It is added, that, being not content to cast them down, after conquest he stamped on them, to note his crowing, triumphing, and insultation over them. Compare *Apoc.* 12. 3, and Chap. 13. 3, 4. *Apoc.* 11. 9, 10.

5. His

5. His rising up against Christ himself is thus described, as that he magnified himself even to the Prince of the Host, that is, unto Christ the King and Saviour of his people, Chap. 7. 25. and 11. 36. and 10. 21. and 12. 1. and 8. 25. *Apoc. 1. 11. and 17. 14.* The manner of this presumption is declared in the words following, *Verf. 11. For by him the daily Sacrifice was taken away*; that is, the true Doctrine and Worship of God according to his Word. ¶ *And the place of his Sanctuary was cast down*] That is, his residence to be worshipped; abominations being advanced into his place. All this was done *from him*, that is, from his counsel, instigation, and Pontifical Decrees, immediately executed by Christian Princes and Ecclesiastical Superiours. See Chap. 11. 31.

6. The general Apostacie of the Christian Church by his procurement, is described in the next words, *Verf. 12.* ¶ *And the host was given up against the daily Sacrifice into transgression*] *And the host*, that is, the general part of the Christian Church, as the word is used, *Verf. 10. Rev. 12. 3.* ¶ *Was given up against the daily Sacrifice*] That is, the truth of Doctrine and divine Worship. ¶ *Into transgression*] Or, *by transgression*, that is, into Apostacie, even to the setting up of the abomination or transgression of desolation, as *Verf. 13. Chap. 11. 31.* Images, canonized devils, brea den god. ¶ *And it cast down the truth to the ground*] That is, the truth of the Gospel, the holy Covenant, Chap. 11. 22, 30. ¶ *And it practised and prospered*] Whereby is signified a continuation of the Christian Church under the Antichristian Apostacie, to the oppressing of the truth and professors of the same.

An Explication of the Explication added about Antichrist,
Vers. 13, &c. Vers. 23.

Verse 15, *Daniel*, signifying by Type the Witnesses of Truth in the last time, is first moved to seek for the meaning of the Vision; and thereupon *Gabriel* appeareth in the similitude of a man, being sent at the voice of Christ, sounding from the River *Ulai*; which signifieth the unsealing of this and other mysteries to the Saints of the last time (for unto *Daniel* himself they were to be unknown, Chap. 8. 26, 27 and 12. 4, and to all other before the last time, *Acts* 1. 7. *Math.* 24. 36; onely to *Daniel*, as in a Type, an explication is given, to be fully perfected in the Antitype, the later Saints, who were alone to understand the same) and unto these the mysteries were to be unsealed in the meaning, as here unto *Daniel* typically in the bark of words, and at the voice, that is, the command of Christ, sounding as from the River *Ulai*, so from among the multitudes, Tongues and People, over whom he especially reigneth in the Romane Empire, *Revel.* 17. 15, 2. Christ also signifieth the *Revelation* by his Angel, *Revel.* 1. 1; and *Michael*, the great Prophecie, by the ministry of an Angel in the similitude of a man, *Dan.* 10. And at the presence of the Angel, *Daniel* is terrified and falleth into a deep sleep, as proportionably the Saints of the last time, to whom these mysteries are discovered under the Antichristian Persecutions: but he is revived, as they also have been and shall be, and he is told that the Vision is of events to be fulfilled in the last time, the last wrath, the time of the end, Vers. 17, 18, 19.

The *Rain* is interpreted as before, Verse 20, and the *Goat*, Verse 21. His great horn, and the four succeeding,
Vers.

Verſ. 22, but not in the ſtrength of the great horn, *Alexander the Great*; alſo as before.

Verſ. 23. ¶ *And in the end of their kingdom, when the transgreſſors ſhall come to the full*] That is, when the Chriſtians revolted into Idolatry, ſhall come to the fulneſſe of their Apoſtacie. For the Transgreſſors are here called *עוֹשֵׂי עֲוֹן*, in relation to the *עוֹשֵׂי עֲוֹן* the Antichriſtian transgreſſion making deſolate, Chap. 8. 12, 13, by which the Chriſtian Church began to be made deſolate ever ſince the beginning of the One thouſand two hundred and ſixty years; but the Apoſtacie or Spiritual deſolation came not toward fulneſſe or perfection, till about the time of *Hildebrand*, after which time the greatneſſe of Antichriſt here ſpoken of, aroſe, and the encreaſing himſelf by his two Wars.

¶ *And a King ſhall ſtand up*] This is, Antichriſt, hiddenly with the *Barbarians*, Chap. 7. 8. *Apoc.* 17. 12, openly after them. He came to maturity in *Hildebrand*, and afterward.

It followeth, ¶ *Of an hard or fierce countenance*] That is, of a proud and imperious look, not onely in relation to the Saints, but alſo to the Princes of the earth. In reſpect of whom it is ſaid, Chap. 7. 20, that his look was more ſtout then his fellows, as being proudly imperious and tyrannical alſo unto them.

¶ *And underſtanding dark ſentences*] That is, dark and profound ſubtilties, ſuch as the Pope and his Clergie-men profeſſe, in their Philoſophical ſpeculations and queſtionary Theologie. ¶ *And his power ſhall be mighty*] That is, after the time of his maturity, which came to paſſe in *Hildebrand* after, anno 1073. ¶ *But not by his own power*] Becauſe his power did mediately conſiſt in the power of the Chriſtian Princes voluntarily ſubjected unto him, *Apos.* 13. 3. and 17. 17.

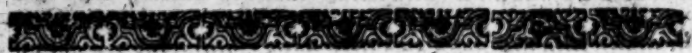
¶ *And*

¶ *And he shall destroy wonderfully*] Beyond all former example. See Chap. 11. 24, 25, 26. The truth hereof is manifest by the History to the full. ¶ *And shall prosper*] For he must stand One thousand two hundred and sixty years, *Apos.* 11. 2, 3. *Dan.* 12. 7. ¶ *And shall practice*] To wit by Military Expeditions and cunning devices. ¶ *And shall destroy the mighty*] That is, the *Turks* and *Saracens*, as Chap. 11. 25, 26. ¶ *And the people of the holy ones*] That is, the *Waldenses*, in a second War equal for greatnesse to the former, and immediately succeeding.

Verse 25. ¶ *And through his policie also he shall cause craft to prosper in his hands*] For by craft and policie he brake down the *Waldenses*, and Princes of the Covenant; as it is expounded Chap. 11. 23, 24. ¶ *And he shall magnifie himself in his heart*] By exalting himself above Secular Kings and Magistrates, Chap. 7. 20. and 11. 36. ¶ *And by peace he shall destroy many*] For under pretence of Peace, he entred by flatteries into the *Waldensian* Countries, and made incomparable havock and destruction by his Harpyes the Monks Inquisitors, Chap. 11. 21, 23, 24, 33. In peace also he destroyed them, because in cold blood and times of peace, by course of unjust Laws, and not of Wars. ¶ *He shall also stand up against the Prince of princes*] That is, Christ Jesus, Prince of the kings of the earth, *Apos.* 1. 5, by subverting his Institutions, and setting up his own abominations. So it is expounded, Chap. 8. 12, 11. and 11. 37, 38, 39. ¶ *But he shall be broken down without hand*] That is, without the hand of man, and by the onely power of God Almighty. The phrase is expounded, Chap. 2. 44, 45. See 2 *Thess.* 2. 8. *Dan.* 7. 19, 22. Chap. 12. 1. *Apos.* 17. 4. and 19. 15, 20, 21.

A Question is asked, Verse 13. *How long?* And the answer is Verse 14. To the evening and morning Two thousand and three hundred.

The Two thousand and three hundred of mornings and evenings, are just half so many compleat days, to wit, One thousand one hundred and fifty days : and days are yeers. *See in Luthers life.* If these begin from the year 360, together with the year 1290, Chap. 12. 11, they will end at 1510, when by *Luther* the Sanctuary began to be purged ; and because of the round number, that yeer may be pointed at rather then 1516 or 1517. Although from *Damasus*, the first Pope that entred in after the manner of an Antichrist, to wit, from 367, the One thousand one hundred and fifty yeers will expire precisely at 1517. But because two evenings are according to Scripture to every compleat day, *Exod.* 12. 6, and proportionably two mornings also ; and forenoon is morning, and afternoon is evening, *Exod.* 29. 39. *Dan.* 9. 21 ; and also the evening of the night, to wit, the fore-part thereof, *Psal.* 30. 5, 6, and morning, *Exod.* 14, or later part thereof ; and so after this manner, Four mornings and evenings will compleat one day. Hence another way of accommodation will arise, by numbring the days or yeers according to the fourth part of the Two thousand and three hundred, and so the yeer will be 575. And if the particular state and acts of Antichrist described in this Chapter, are in this number circumscribed, the greatnesse of *Hildebrand* the Pope, and his rising above the Emperour, beginning in 1075, as *Calvisius* declareth, from thence Five hundred seventy and five yeers will precisely run out before the yeer 1650, which is the first yeer of the great Purgation of the Sanctuary, according to the way of accommodation, as shall be shewed upon Chap. 12. 7, 11, 12.



The fourth Prophecie, Dan. 9, of the Seventy weeks.

The Controversial Part.

THis was revealed unto *Daniel* in the time of the evening-Oblation, v. 21; and after that he had long and earnestly sought the Lord. The meaning also of this Prophecie hath been long sought, by sundry pious and learned Divines, and for many hundred yeers: but it may be, that the unsealing of it is reserved to the evening of the world, proportionately to the other Prophecies of *Daniel*, which were to be sealed up until the time of the end, *Dan.* 8. 26, 27. and 12. 4, 10.

The general and received opinion hath been, and is, that these weeks began at the going forth of the Regal Edict for restauration of *Jerusalem*, after the Babylonian Captivity. But the accommodation of this opinion and of the yeers unto the thing, is exceeding various and divided by manifold opinions, and all of them clogged (as I suppose) with inextricable difficulties. For some begin these yeers at the fourth yeer of *Zedekiah*, as *Nicolaus de lyra*, and others. *Clement of Alexandria* begins them at the first yeer of *Cyrus*. *Origen*, from the first yeer of *Darius the Mede*. *Julius Africanus*, from the twentieth yeer of *Longimanus*. *Textullian* as *Origen*, but in a strange Chronologie. *Origen* again elsewhere numbred a day for Ten yeers, and so fetcheth them from *Adam*. Another, from the sixth yeer of *Darius Hystaspes*. Others, from the second of *Darius Nothus*. Others, from the seventh of *Artaxerxes Longimanus*. See *Peterius* on *Daniel*, *Reinold. Junius*.

Others, finding no foundnesse in these Opinions, flee
to

to extremes. Master *Broughton* and his followers denying the truth of *Heathen Chronologie*, constitute the years without ground. Doctor *Reinolds* on the other side, allowing and maintaining the *Heathen Chronologie*; and finding no way how to accommodate these years unto it, affirmeth that no certain time is meant, but an uncertain and undetermined duration, in allusion to the Seventy years of the *Babylonian Captivity*.

To spend long time in examining and confuting all these Opinions, and sundry others that might be brought, would be exceeding tedious both to the Writer and the Reader, and unnecessary also; forasmuch as Doctor *Reinolds*, *Pererius*, and other Authors, have worthily shewed the unsoundness of other Opinions besides their own, and their own impugned by one another. *Graserus*, whom *Piscator* seemeth to follow, being overwhelmed with the difficulty, or rather impossibility of accommodation, affirm that these years must begin at the Edict of *Cyrus*; but how to apply them according to *Chronologie*, they ingenuously confesse they cannot tell. All this I have alleadged, especially for this end, that by so monstrous variety of Opinions, and such inextricable difficulties in every one of them, we may the more easily be brought to suspect at least, that the truth is not yet found, and that not contenting our selves with that which hath been already said, we might be incited and encouraged to seek for further light.

I purpose, after all these, the unworthiest of them, to adde my mite for the understanding of this Prophecie; not resolutely and peremptorily determining what I shall say, but with submission to better Judgements, shewing what may be farther said, and upon what grounds of probability, to prepare an easier way for the finding of the truth.

THIS Prophecie seemeth not to be understood of the times between the Babylonian Captivity and the Passion of our Lord, or destruction of *Jerusalem*, for these Reasons.

1. Because in no place of the New Testament this Prophecie is used against the Jews, to prove the Messiah already comē.

2. If the restauration of the City, *Verf. 25*, is of the material *Jerusalem*; after *Nebuchadnezzars* Captivity, it must begin in the first of *Cyrus*; from which time, Seventy weeks of yeers will fully expire long before the birth of Christ.

3. The first Division of the Seventy weeks, is Seven weeks of yeers, *Verf. 25*, the end whereof is expressly characterized by the setting up of a Messiah Governour, which cannot be verified in the setting up of the first Governour of the Jews after the Captivity, much lesse of Christ. For *Zerubbabel* was set up in the beginning, and Christ long after the end of all. No other Governour can be meant after the first, because the setting up of one, pointeth at the first. Therefore if the Seven weeks end not in the setting up of *Zerubbabel* or Christ, as they cannot, then they cannot be verified in the material state of *Jerusalem* after the Captivity of *Babylon*.

4. The cutting off of the Messiah here spoken of, is expressly joyned with the destruction of the City, in one week to be accomplished, the last Seven yeers, *Verf. 26, 27*: whereas Christ suffered above Thirty yeers before the destruction of material *Jerusalem*.

5. Those phrases, *Verf. 24*, *To finish the transgression, To make an end of sins, To purge iniquity, and To bring in everlasting righteousness*, are manifest characters of the time of the end, as shall be shewed.

My

My Judgement is, that these Seventy weeks of years are cut out for the restauration of the Spiritual *Jerusalem*, the Church of Christ, from the *Babylon* and servitude of Antichrist; and must end in the full purgation thereof from Antichristian defilements, and from the course of other moral transgressions.

1. Because the effects characterizing the end of these years, *the consuming of transgression*, and *the bringing in of everlasting righteousness*, Ver. 24, are effects to be accomplished in the Christian Church, at the fall of Antichrist, *Isai. 1. 25, 26, 27, 28.* and 27. 9. *Apoc. 21. 27.*

2. In the other Prophets, the restauration of the Christian Church from the *Babylon* of Antichrist, is in like Types proportionably represented: *Isai. 10.* and *11.* and *13.* and *14.* *Fer. 50* and *51.* *Apoc. 14. 6, 7, 8.* and *16. 19.* and *15. 7.* and *18. 2, 10, 21.*

3. In all the other Prophecies of *Daniel*, the main subject of them is the history of Antichrist, the *Waldensian* Saints and their successors, restored and reduced out of Antichristian Captivity. See Chap. 7, and 2, and 8, and 10, 11, 12.

4. The parallel proportion of phrase, argueth the anointed Prince, Ver. 25, to be the Prince of the Covenant, Chap. 11. 22, which there doth signifie the Princes of the *Waldenses*, as shall be shewed.

5. The streights of times, Ver. 25, and the destruction of the City, Ver. 26, doth fitly agree to the Antichristian persecuti n. See Chap. 8. 24, 11, 13.

6. The effects of the last weeks are parallel with the Antichristian persecution described *Apoc. 11.* For as the Christian Church is in both places signified by the holy City, *Apoc. 11. 2.* with *Dan. 9. 26*, and streights of time said in both places to go before the last afflictions, *Apoc. 11. 5, 3, 7.* with *Dan. 9. 25*: so the last afflictions are also pro-

proposed with marvellous agreement. There, three years and half of tyranny over the conquered Saints, *Apoc. 11.8,9*, in the end of persecution : here, half a week of years, that is, precisely three and an half, cut out for the same end. There, War immediately preceding the foresaid triumph, *Apoc. 11.7* : here, in like manner.

7. From the beginning of the second half of the last week, or of the three years and half, a Prince is said to cause the Sacrifice and Oblation to cease, *Verf. 27*. A phrase attributed to Antichrist, *Chap. 8.11.* and *11.31*, there said to take away *the daily Sacrifice*.

8. In the same time the said Prince is said, *Verf. 27*, for the overspreading of abominations, to *make desolate*. A phrase attributed to Antichrist, *Chap. 8.12,13.* and *11.31*, there said to *set up the abominations making desolate*.

9. It is added, *Verf. 27*, *Until the consummation determined shall be poured on the desolate*. A phrase also applied to the restraining of the Antichristian persecution, *Chap. 11.36*.

10. As the Seventy weeks, the division of the Seven from the Sixty two, and of both from the one week, are unappliable to the material restauration out of real *Babylon* : so they will exactly and precisely agree to the restauration out of the Antichristian *Babylon*, as shall be shewed.

Upon these grounds of probability, I will adventure to propose the Interpretation following, with submission to the judgement of Brethren, and evidence of clearer light.

The Second Part.

The Interpretation of the Prophecie of the Seventy weeks,

Dan. 9. 24, 25, 26, 27.

Verf. 24. ¶ **S***eventy weeks*] A day for a year, as *Gen. 6. 3. Ezek. 4. 6. Apoc. 11. 3, 8. Levit. 25. 8.*
Seventy

Seventy weeks, are Seventy weeks of yeers, that is, Four hundred and ninety yeers. Therefore unto this kinde of weeks are opposed three weeks of days by distinction, Chap. 10. 2.

¶ *are determined*] Heb. נִקְּטָה, *cut out*, or accurately and precisely determined: so that by the end of the Seventy weeks, the effects following shall be precisely fulfilled. Graf. in Dan. 9.

¶ *upon the people and upon the holy citie*] That is, upon the true Christian Church, within these Seventy weeks of yeers to be gathered out of the Spiritual Babylon of Antichrist. See *Apo. 11. 2.* Now observe, that as Daniel was confessing the sins of his people, intreating pardon and purgation of them, *Verf. 20*; so accordingly the Angel is come to shew, not onely that sin should be pardoned and purged, but also the time and yeer thereof. Therefore it followeth,

¶ *to make an end of transgression*] וְעַתָּה is the Antichristian defection or apostacie, *Dan. 8. 12, 13.* *2 Thess. 2. 3.* To make an end of it, is to cut off by the Word and by the spirit of judgement and consuming affliction, the utmost remnant of the honourable use of the very names of Antichristian Idols, from among the holy people, *Zeck. 13. 1, 2.* *Zeph. 1. 4.* *Hos. 2. 17.* So signifieth וְעַתָּה, *Dan. 12. 7.* *Psal. 59. 14.* *Jer. 5. 10, 18,* &c.

¶ *and to consume sins*] וְעַתָּה is to consume by the word and judgement, *Dan. 8. 23.* *Psal. 104. 35.* and *101. 8.* and *46. 6.* And the external and greater acts of sin against the moral Law, may be especially signified in distinction from the Antichristian transgression.

¶ *and to purge iniquity*] וְעַתָּה is the iniquity in general, even the first motions and original sin, *Psal. 51. 5.* וְעַתָּה is to forgive, *Psal. 71. 38;* and *65. 4.* *Jer. 18. 23*; and to purge or take away, *Isai. 6. 7.* and *27. 9.* So to purge iniquity, is to seal to the Saints the forgiveness of their iniquity, and

and also to wash and purge it from them by the word and by the spirit of judgement and burning. See *Ezek.* 20. 37, 38. *Isai.* 1. 2, 3, 25, 26. and 27. 9.

¶ *and to bring in everlasting righteousness*] That is, the righteousness of *New Jerusalem*, whereunto an entrance shall be made at the end of these yeers. See *Apoc.* 27. 21. *Isai.* 60. 21, and especially *Isai.* 1. 25, 26, 27, 28, a place exactly parallel to this; and *Dan.* 8. 14. and 12. 12.

¶ *and to seal up the vision and prophet*] To seal, is to put the last hand to the writing, to make a full end and accomplishment thereof. The *vision and prophet*, are the Visions and Prophecies in the Scripture that shall be fulfilled. See *Apoc.* 10. 6. For then the kingdom of the Saints shall be set up, foretold by all the holy Prophets, *Dan.* 2. 44.

¶ *and to anoint the most holy*] Or, *holy of holies*. By the anointing of the holy of holies, which was of the Altar for Sacrifice and Offerings, *Exod.* 29. 36, 27, may be signified, to bring in the perfect Worship in Spirit and in Truth, in opposition to the cause of Antichrist, by whom the daily Sacrifice was removed, *Dan.* 11. 31, and the Oblation caused to cease, *Chap.* 9. 27 : the same which is said *Mal.* 3. 3, *And he shall purifie the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.* Then he that shall be left in *Zion*, and he that shall remain in *Jerusalem*, shall be called holy : every one shall be written among the living in *Jerusalem*. When the Lord shall wash the filthiness of the daughters of *Zion*, and purge the blood of *Jerusalem* out of the midst thereof, by the spirit of judgement and by the spirit of burning, *Isa.* 4. 3, 4.

*The special Tractation of the Seventy weeks ;
their threefold division ; Verſ. 25, 26, 27.*

¶ **K** Now therefore and understand] Here is an invitation to understand this Prophecie as a matter of great moment. A pondering consideration of it is enjoyned also, as being a matter of great difficulty. So our Lord speaking of the Abomination of desolation, foretold by Daniel the Prophet, exhorteth, *Let him that readeth, consider;* Matth. 24. 14.

¶ *From the going forth of the word*] It is not מצוה, the commandment ; but, דבר. And it may be the Word preached in the mouth of the Waldenses. It began to go forth in the year 1160.

¶ *To bring again and to build Jerusalem*] A Metaphor borrowed from the restoring of a ruined City. Jerusalem is the Christian Church. It had lain desolate and ruined in the Antichristian Apostacie. To bring again and build it, is spiritually to restore and reform it, by the Word of truth, which began to go forth in the mouth of the Waldenses.

¶ *Unto a Messiah governour*] משיח נגיד is all one with נגיד ברית, Chap. 11. 22, the Prince of the Covenant, or the Political Governour, anointed as the Kings of Israel and Judah, for the protection of the Church. Mark, it is not נגיד, or משיח, but משיח נגיד Christ the King or Governour, but without ח restraint, as anointed Governour, that is, a Civil Magistrate. Two kinds of Messiah are spoken of in Scripture ; the Priest, the King : and a third is said to be anointed, the Prophet, 1 King. 29. 16. Psal. 105. 15. The Priest is called משיח קדש, Levit. 4. 5, 16. *The priest the anointed.* This with the Prophet, is the Messiah

Ecclesiastical. The Messiah Political is here called by *Daniel* מְשִׁיחַ נְגִיד, *an anointed governor*.

¶ *Shall be seven weeks*] Seven weeks of yeers are understood; that is, Forty and nine yeers. This first division of yeers is cut out expressly for the setting up of a political Messiah. And it is the end declared in the very Text: and otherwise it cannot easily be seen why this first division of yeers should be cut off or parted from the following divisions. Now a Messiah Ecclesiastical was set up in the beginning of the yeers. For the Word went forth in the *Waldensian* Pastors, for the Spiritual Restauration of mystical *Jerusalem*, the Church of Christ, out of the captivity and desolation under *Babylon* Antichristian, in the yeer 1160. But a Political Messiah did not openly and professedly arise, for the defence and protection of the *Waldensian* Churches against the violence of Antichrist, till Seven weeks or Forty nine yeers after. And so the history doth expressly shew; to wit, that the *Waldensian* Princes did professedly stand up in War against the Pope, in defence of the *Waldenses* or *Albingerses*, in the yeer 1209: and from the former term 1160 to 1209, which is the later, are precisely Seven weeks or Forty nine yeers, not one yeer superabundant or deficient. See *Dan.* 11. 22. Now the Princes of the *Waldenses*, in this War undertaken and for about Twenty yeers continued, though they many times were worsted by the Antichristians, and especially in the beginning; yet they defended the Reformed Churches, and by degrees prevailed; until such time as the enemies, seeing little hope by force to bring them under, turned to flatteries and lyes, and so deceived them. *Dan.* 8:25. and 11. 23, 24.

But here cometh in a great Difficulty. For, the *Waldensian* Princes being at last subdued by deceit, the Pope ascended to the fulnesse of his kingdom, and continued

in his strength, except onely interruptions of Temporal calamities, until the time of *Wickliff*, after which time his kingdom properly so called, began to be darkned, and his strength Ecclesiastical or Spiritual to be shaken effectually. Wherefore it is a very doubtful Question, and concerning which I cannot possibly be resolved at the present; Whether the Restauration of the Church out of *Babylon* Spiritual, here spoken of by *Daniel*, is not rather begun from the time of *Wickliff*. Especially, seeing that from the time of *Wickliff*, as well as from the time of *Waldus*, the first division of yeers, that is, the Seven weeks or Fourty nine yeers, will precisely run out in the erection of a Political Messiah. For the Restauration by the Word and Doctrine, began from the yeer 1370, at least according to the round number, and was continued in the hand of *Wickliff* and his followers until the year 1419, when *Zisca* in *Bohemia* was set up for a Political Messiah and Defender of the Churches reformed and separated from Antichrist. After which time, though all the successors of *Zisca* were not reformed, yet the reformed Churches lived under them defended and protected against the violence of Antichrist, until the time of *Luther*, when greater strength and security came in. Neither did Antichrist ever after *Wickliff* so recover himself, as after *Waldus* he had done. Wherefore let this second way of accommodation be equally considered, until the events of time neer approaching shall shew which of the two ways before mentioned is rather to be chosen.

*The Second division of the Seventy weeks,
being the Sixty and two weeks.*

A*Nd Sixty and two weeks*] The Sixty and two weeks of years added to the Seven precedent, if the whole Seventy begin from 1160, will begin at the year 1209, and so will end in the year 1642. But if the Seventy weeks begin from 1370, then the Sixty two will begin from the rising up of *Zisca*, and will not end as yet by the space of about Two hundred years. The like difficulty there is about the years of Antichrist, as shall be shewed hereafter. Now during the space of the said Seven and Sixty two weeks, it is said, that *the street shall be built, and the wall*; that is, of the Church restored and edified by the Ordinances of Christ and Word of truth. Mark, it is not said, that the City and the House shall be built; but, *the street and the wall*; to note a rude and unperfect building in comparison with that to come at the end of these Seventy weeks of years.

¶ *Even in the streis of times*] Heb. *בצוק*, in the pressing or squeezing affliction. See *Job* 36. 16. *Apoc.* 7. 14. *Dan.* 11. 33, 34. *Isai.* 51. 13. The meaning is, that during these Seven and Sixty two weeks of years, the Reformed Churches should be subject to great afflictions. Howbeit a limitation seemeth to be added in the next word *צוק*, the strait of times; that is, at certain periods of times, by unconstant gusts of persecution, *Dan.* 11. 32, 34. But alas, there is a sorer time as yet to come, in the last week of years, expressed elsewhere, by the last rising and triumph of the Beast the space of three days and an half, *Apoc.* 11. 7, 8: if at least we conceive an event about to come, proportionable to the outward shew of the Prophecie, or to the verbal expressions thereof.

The

The third diuision of the Seventy weeks ; the
one and last week, Vers. 26, 27.

Vers. 26. ¶ *And after Sixty two weeks shall the Messiah be cut off, and shall have nothing*] That is, it shall come to passe in the last week of the Seventy, or in the last Seven yeeres of the Four hundred and ninety before mentioned, that some of the Princes of the Reformed Churches shall either cease from the protection and defence of them against the violence of Antichrist ; or the Churches shall be plucked off from under their protection and government.

¶ *And the people of the Prince that shall come, shall destroy the City and the Sanctuary*] The Prince that shall come, is Antichrist : and his people, that is, the Papists and Antichristians, shall destroy the City and Sanctuary ; that is, some of the Church Evangelical, the City and Sanctuary of Christ, according to the visible appearance thereof in publike Worship and external Ordinances. So much I conceive is held out unto us in the fall and lying dead of the Two Witnesses, *Revel. 11. 8.* But what slaughter of men shall be, it is not said expressly : and onely a suppressing of the publike state of the Church, and of the open exercise of Worship, and in some parts onely, may haply be understood. I fear to expresse what may be conceived ; being onely willing to write what necessity compelleth, and what the manifest words of the Text do force unto. And I wish and pray daily, that this event spoken of by *Eglinus* and others also writing on the *Revelation*, may be discovered at last to have been foretold upon ungrounded interpretation, if possibly it may stand with the Word and Will of our heavenly Father. Surely I should
not:

not have written this, if conscience of duty and desire to improve a Talent, had not moved me. But it is not in our power, for desire of good unto the Church, to alter the Truth of God; neither can it be faithfulness in us to violence or force upon the Word an unnatural Interpretation: and besides, such presumption would be extremely prejudicial to the honour of God, and to the welfare of his people. It is the love of God to forewarn us of our afflictions, and our safety and strength to know before the evil that shall come upon us. Wherefore our Saviour saith, when he had described the afflictions impendent, *Matth. 24. 25, Behold, I have told you all before.* But let us now proceed.

¶ *And his end shall be with a flood*] That is, with the foresaid Inundation of the Reformed Churches, shall the yeers of the Reign of Antichrist expire. For the Four hundred and ninety yeers here spoken of, and the One thousand two hundred and sixty yeers of the Reign of Antichrist, shall precisely end together, whether we take them as beginning at the time of *Waldus*, or beginning at the time of *Wickliff*; as shall be shewed in the due place.

¶ *And unto the end of the War even determined, shall be desolations*] So I translate, referring *mensis* as Adjective unto *tristitia*. And the meaning is, that unto the full end of the last week, shall continue the desolations of the Churches, at least according to the visible frame and appearance of them in publike Worship.

Verf. 27. ¶ *And he shall confirm a covenant to many for one week*] *He*, that is, Antichrist, the Prince immediately before spoken of. And in the last week, or in the last Seven yeers of the Seventy weeks, shall confirm a Covenant with many, that is, with many of his own people, as in the former Verse, Papists or Antichristians, or favourers unto them; that by them he may destroy the Citie and Sanctu-

Sanctuary before spoken of. Haply also by sleights and subtil tricks he shall bring in many others within the circuit of the Covenant ; who having unawares engaged themselves, shall be forced by their endeavours to promote the ends of the Covenant. For the Hebrew word *וְהָיָה*, is to cause a Covenant to prevail over any : and so may import so much as hath been said. Wherefore the Jewish Rabbines referring these passages to the times of *Vespasian*, say the meaning to be this, that *Titus Vespasian* should make a fraudulent Covenant with many of the Jews, that by disjoyning them, he might the more easily prevail against them.

¶ *And in the midst of the week, he shall cause the Sacrifice and Oblation to cease*] The Sacrifice and Oblation mystically signifieth Christian Worship, *Mal* 13. 4, and the exercise of the Ordinances ; which Antichrist shall cause to cease in respect of the publike and open solemnities thereof : howbeit he shall not effect or accomplish this before the midst of the last week, to be continued to the end thereof, the space precisely of three yeers and half, expressed elsewhere by three days and half, *Revel* 11. 8, and here, by the later half of the last week.

¶ *And for the overspreading of abominations, he shall make desolate*] That is, for this end, that he may spread, and diffuse, and set up in all places the Worship of his Antichristian abominations, he shall make desolate the true Church, by causing her true Worship or publike solemnities to cease.

¶ *Even until the consummation, and that determined, be poured out upon the desolate*] It is said to be determined, because precisely cut out or limited, as the Seventy weeks in general, *Verf*. 24, to be ended at the end of them. Until this end, from the beginning of the One thousand two hundred and sixty days, *Dan* 11. 36, and principally from the
midst

midst of the last week, the consumption must be poured out upon the desolate. And so at the end of the Seventy weeks, the Transgression or Antichristian Apostacie being made an end of, and sins consumed, and iniquity purged, by the Spirit and Word, and by judgement or affliction, everlasting and glorious righteousness must follow, and the erection of the high kingdom of Saints, foretold in the Prophets and Visions of the Old Testament, and the Unction of the mystical Altar for the bringing of free-will-Offerings in righteousness, and pure and holy Worship in the beauties of holiness. So Verse 24.

Now if the Seventy weeks begin from *Waldau*, that is, from the year 1106, then this last & doleful week will begin precisely in 1643, and the midst of the said week will be in 1646; from which year the three days and half of last affliction will run down to be fully ended in the year 1649. Proportionately, if the One thousand two hundred and sixty years of the reign of Antichrist begin from the year 390, which is one way of accommodation, as shall be shewed; then they will precisely expire also in the said year 1649, and so will end together with the Seventy weeks or Four hundred and ninety years.

But if the Seventy weeks begin from *Wickliff*, or from the year 1370, then the last week cannot be expected, till Seven years immediately to come before the year 1860, that is, above Two hundred years hence. And proportionately, if the One thousand two hundred and sixty years of the reign of Antichrist begin from the year 600, which is the second way of accommodation, as shall be shewed; then they will precisely expire also immediately before the said year 1860, that is, precisely with the Seventy weeks according to their second accommodation.

The probabilities of both ways are such, that I must professe I cannot judge or determine which of the twain
is

is to be followed. Howbeit I thought it needful to declare my thoughts. Two or three yeers will determine the Controversie as yet undetermined.

An Answer to an Objection.

BUt against all that hath been said, it will be objected, that in this present Prophecie, answer was given unto *Daniel* as he read the Prophecie of *Jeremiah* speaking of the material restitution of the Jews after Seventy yeers Captivity, and as he prayed for the accomplishment thereof; and therefore that the restitution of *Jerusalem* here spoken of, must necessarily be understood of that which went before the first coming of our Saviour.

This Objection doth not move my judgement at all; forasmuch as I am convinced of the use and custom of the Prophets, who bring in types and figures ordinarily, and touch them a little onely, making way closely and hiddenly thereby to speak of greater things shadowed thereby. See *Isa.* 7. and 37. 30, 31. *Matth.* 24. 2, 3. *Hag.* 2. *Psal.* 72 and 89, &c. So *Daniel* here cast his thoughts on the Restauration out of *Babylon* temporal; but closely under it he was by the Spirit led to the Restauration out of *Babylon* spiritual. Besides, *Jeremiah* himself speaking of the Restauration after Seventy yeers, doth mystically imply, and under figures describe the Restauration out of *Babylon* spiritual, as the passages *Fer.* 29, and 33, and 50, and 51, do shew, and the Apocalyptical accommodations make evident: *Daniel* therefore enquiring into the Prophecie of *Jeremiah* concerning the Restauration of the Church, enquired not onely after the Restauration of the Jews, but after the Restauration of the Church in general, and

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glorious

glorious and spiritual; principally intended and desired of all Saints; and therefore was led by the Spirit of God to the Restauration out of *Babylon* spiritual, as futable most unto his prayers and inquisitions.

Secondly, *Daniel* fasted and prayed afterward, as Chap. 10, so as here he is described; and yet answers are given him at large concerning Antichrist and the state of the Church in the last times, Chap. 11; as appeareth evidently by the Abomination of desolation, Chap. 11. 31, which
 March. 24. 15. was after the coming of Christ to be set up, and by sundry other Arguments. There, not a word of the reduction of the Jews, but onely of the mystical people of *Daniel* out of the *Babylon* of Antichrist. So here.



The Fifth and great Prophecie,

Dan. 10. 11. 12.

Dan. 10.

D*aniel* being prepared by abstinence, humiliation, prayer, Vers. 1, &c. a Vision is afterward presented unto him, first of *Jesus Christ*, under the title of the man clothed in linen, Vers. 5. Secondly, of the Angel *Gabriel*, under the title of one like the sons of men, Vers. 10, sent by Christ, to dictate unto *Daniel* the Prophecie following. Thirdly, of two other, Chap. 12. 5, 6.

The description of Christ or Michael, Vers. 5, &c.

First, he is called *one man*, in relation to the other that appeared afterward.

¶ *Clothed in linen*] To note his righteousness, where-with he clotheth his Saints by imputation and sanctification.

¶ *Whose*

¶ *Whose loyns were girded with fine gold of Ubbaz*] An embleme of the righteousness of his will and actions : For righteousness is the girdle of his loyns, *Isa. 11. 5.* It is resembled by a girdle of fine gold, to note the purity and worth thereof. See the parallel, *Apo. 1.* Apo. 3. 12.

¶ *His body also was like the Crysolite*] To note his power to purge the Church by his Word, Spirit and Judgements, as by the water of the Sea. For the Crysolite is of the colour of the Sea. See *Ezek. 1. 4.* *Apo. 10. 1.* and *4. 3.* and *15. 2.*

¶ *And his face as the appearance of lightning*] To note his omnipresence, terrible to sinners, suddenly discovering all sins, though never so remote, *Psal. 90. 8.* *Ezek. 1. 13.*

¶ *And his eyes as lamps of fire*] To note his omniscience, discovering all things, though never so dark and secret ; and with wrath and intention of revenge, *Jer. 32. 19.*

¶ *And his arms and his feet like in colour to polished Brass*] To note his omnipotency in the execution of his wrath. The Brasse is fine or polished, to note the purity and evidence of his Judgements, appearing coming before they come, or in coming, by glancing in the word and signes forerunning. Dan. 2. 39.
Zech. 6. 1.
& 14. 34.
Isai. 51. 9.

¶ *And the voice of his words as the voice of a multitude*] To note the threatnings and terrours appearing in the preparations and forerunners of the Judgements irresistibly ensuing, *Isai. 30. 27, 28.*

Thus far of the description of the Son of God, concerning which, see more fully in that parallel description, *Apo. 1.*

The description of the Angel Gabriel, Ver. 10, &c.

¶ *And behold, an hand touched me*] That is, the hand of
K 2 ano-

another from the first, and of the Angel *Gabriel*, sent by *Michael*, who was Christ the man clothed in linen, Chap. 12.1. *Apoc.* 12.7.

1. Because the former seemeth to be called One in relation to this other following, Vers. 5.

2. It is the use of Christ to signifie Prophecies by his Angel, *Apoc.* 1. 1, 2 ; and this Angel is accordingly strengthened by *Michael*, Chap. 10. 21.

3. the former Angel is Christ or *Michael*, as appeareth by comparing the description with that *Apoc.* 1 : but this Angel is distinguished from *Michael*, Verse 13, 21. Chap. 12. 5, 6.

4. The former Angel is constantly styled by *the man clothed in linen*, Verse 5. Chap. 12. 5, 6, 7. This, by the title of *one like the appearance of a man*, Verse 16, 18.

5. The former stood upon the waters of the River, Verse 4. Chap. 12. 6, 7. This, upon the land, coming neerer and touching the Prophet with his hand, Verse 10.

6. If this Angel were the same with the former, it would be said *his hand* touched, not *a hand*.

7. I prove that the Angel here spoken of is not the same with him before, but another from the former ; Christ the former, *Gabriel* the later. And this I prove by a parallel description, Chap. 8. There, the voice of a man is heard upon the River, saying, *Gabriel*, *cause this man to understand*, Chap. 1. 16. So here, Christ, the man clothed in linen, standeth on the waters of the River, as Governour of all Nations, Tongues and People, *Apo.* 17. 2, 15, and from the water speaketh, *Dan.* 12. 6, 7, and uttereth the voice of his words, Chap. 10. 9 : what these words were, is not here expressed ; but by comparing, they may be gathered to be the same with those, Chap. 8. 16, bidding *Gabriel* to draw neerer and speak unto the Prophet. Hereupon an hand did touch him, that is, the hand of *Gabriel* sent unto him.

him. And proportionately *Gabriel* being bidden, Chap. 8. 16, 17, 18, 19, came neer, stood before him, in the form of a man, touched him, spake unto him, strengthened him. So here, he stood before him, Verse 16, and in the similitude of a man, Verse 16, 18; touched him, Verse 10, 16, 18; spake unto him, and strengthened him, and shewed him that he was strengthened by *Michael*, for the revealing of the mysteries ensuing, Verse 21. This *Michael* is Christ, as hath been said, the same with the man clothed in linen, Verse 5, as whose description there argueth him to be by the parallel description, *Apoc.* 1: he is Prince of the holy people, Chap. 12. 1. and 8. 11; one of the chief Princes, Chap. 10. 13. *of the highest ones*, Chap. 7. 22.

Daniel, in the representation of this Vision, seemeth to typifie the *Waldensian* and Protestant Saints of the last time, the Witnesse of Truth, to whom alone it was to be revealed in respect of meaning, as to *Daniel* in respect of signes and words, Chap. 12. 4; and whom in special it concerned, as principally discovering the mystery of Antichrist.

1. *Daniel*, before the Vision is revealed unto him, for the space of three weeks of days, that is, One and twenty days, mourneth, and expresseth mourning by fasting hardly and not anointing himself, Chap. 10. 2, 3, 8. So the Witnesse of Truth are described prophesying and clothed in sackcloth, as mourning for the abominations of the Christian Church degenerated, *Apoc.* 11. 3. *Ezek.* 9. 4. Observe that the three weeks of days are those One and twenty days mentioned by the Angel, Verse 13, during which time he was restrained from coming unto *Daniel*, as being employed about the Prince of *Persia*; at the end of which days, *Michael* came and sent him unto *Daniel*, to signifie this Vision unto him.

2. *Daniel* seeth the Vision alone, not the men with him, Verse 7. Also the faithful Witnesses of Truth onely perceive the mystery of Antichrist; the rest of the Christian profession are blinded, *Isa. 6. 10.*

3. Christ speaking, a great fear falleth on his companions, and they fled to hide themselves, Verse 7, which may signifie a spiritual bondage in the part unconverted, whose eye is not opened to see; which driveth them not to sufficient Repentance, but to hide themselves under the fig-leaves of superstitious and uneffectual remedies.

4. At the revealing of this Vision, *Daniel* hath no strength left in him, his vigour turned into corruption, retaineth no strength, falleth into a deep sleep, his face upon the ground, Verse 8, 9, 10; which seemeth to prefigure the extreme and deadly condition, whereof the Church is sensible, upon the first discovery of Antichristianism, *Gen. 15. 12.*

5. *Daniel* is raised, not at once, but by four degrees. 1. He is set up on his knees and palms of his hands, Verse 10, an embleme of prayer. 2. He is caused to stand upon his feet, though trembling and silent, Verse 11, 15. 3. His mouth is opened to speak, though not without much weaknesse, fears and sorrows, Verse 17. 4. He is fully strengthened, Verse 19. Accordingly the Witnesses of Truth were raised. The first degree, in the *Waldenses*, from after the year 1160. The second degree, in *Wickliff*, *John Huss* and *Zisca*, from about the year 1370 and 1400. The third degree, in *Luther* and *Zuinglius* and their followers, from after the year 1517. The fourth degree is to be expected after the three days and half, when the Witnesses of Truth shall be fully strengthened.

An Explication of Dan. II. Verf. 1.

¶ **A**lso I] Gabriel the Angel speaketh, sent by the
man clothed in linen, who is Christ, Chap. 10. 9, 10.

¶ *In the first geer of Darius the Mede, even I stood to confirm him
and to strengthen him*] Darius was the lesser horn, that rose
first, at the fall of the Monarchy of *Babylon*, Chap. 8. 2, 3.

Sect. 1. The Persian Monarchy, Verf. 2.

¶ **A**nd now I will shew thee the truth. Behold, there shall
stand up three kings in Persia] That is, after Darius
the Mede, mentioned in the former Verse: and these are
Cyrus, Cambyzes, and Darius son of Hystaspes.

¶ *And the fourth*] That is, Xerxes next following.

¶ *Shall be far richer then they all*] For Xerxes, besides that
which he gathered himself, received also those unmeasurable
riches which by his father Darius had been gathered
out of all the East, and prepared for the Grecian War.

¶ *And when he shall be strengthened by his riches, he shall stir
up all against the realm of Grecia*] For by the sinews of his
riches, he moved a great War against the Grecians, and
thereunto stirred up all the men of the East, of whom he
had about Four and twenty hundred thousand, besides
the Attendants, that would duplicate the number. These
he stirred up himself and his successors, to whom he left
this War hereditary, until the ruine of the Persian King-
dom. The other Persian Kings after Xerxes, are not here
expressed, a transition following to the Grecians, because in
Xerxes the Persians fall began, and the rising of the Grecians,
toward the Monarchical succession.

Sect.

Sect. 2. *The Grecian kingdom, Vers. 3.*

¶ **B**ut a mighty king shall stand up] This is *Alexander the Great*, the founder of the Grecian kingdom.

¶ *That shall rule with great dominion*] For having conquered the *Persians*, he proceeded further, and subdued also the *Hircanians*, *Mardians*, *Parthians*, *Indians*, and so subjected to himself the whole East.

¶ *And shall do according to his will*] Whereby is noted continuation of Victories and power irresistible, and so it is applied to the Persian Monarchy, Chap. 8. 4, to the Iron Romane Monarchy, Chap. 11. 16, and to Antichrist, Chap. 11. 36.

Vers. 4. ¶ *And when he shall stand up*] Whereby is noted the suddennesse of his fall. For as soon as ever he came to the highest, he died. •

¶ *His kingdom shall be broken*] Broken, before divided into four. For at first twelve of *Alexanders* Princes promiscuously brake his kingdom into many pieces, unill eleven yeers after his death, his kingdom became quadripartite.

¶ *And shall be divided toward the four windes of heaven*] For then, toward the South, *Ptolomew* the son of *Lagus* reigned in *Egypt*. Toward the West, *Philippus Aridaeus* brother to *Alexander*, in *Macedonia*. Toward the East, *Seleucus Nicanor*, in *Syria*, *Babylon*, and the upper places. Toward the North, *Antigonus*, in *Asia*, *Pontus*, and the other Provinces in that coast.

¶ *And not to his posterity*] For all *Alexanders* Family was slain.

¶ *Nor according to his dominion which he ruled*] For his successors were inferiour in extent and power, Chap. 8. 22.

¶ For

for his kingdom shall be pluckt up] That is, dissolved, divided, by *Alexanders* twelve Princes, at last to be setled upon four.

even for others also besides those] For others besides his posterity, the four Successors, and for others also beside the four, the *Romans*; as it is declared in the proceſſe of the Prophecy.

SECT. 3. The Exposition of Vers. 5, 6.

VERf. 5. *And the King of the South*] That is, the whole family, line, and race, of the *Lagida* in *Egypt*, whereof *Ptolemeus* the son of *Lagus* was the first King.

shall be strong] Among the four Successours of *Alexander* shall be eminently strong, as it appeareth by their power and victories described in the Chapter following.

and one of his Princes] That is, one of *Alexanders* Princes shall also be strong among the four: And this was the house and line of the *Seleucida* in *Syria*, of whom *Seleucus Nicanor* was the first.

and he shall be strong above him] That is, the house of the *Seleucida* in *Syria* shall be stronger then the house of the *Lagida* in *Egypt*. For the *Lagida* were commonly more weak and slothful: and the dominion also of the *Seleucida* was much larger, as it is in the words following.

Graf. de
Antiq. p.
69.

and have dominion: his dominion shall be a great dominion] For the *Seleucida* did possesse *Babylon*, *Syria*, and part of *Asia*.

VERf. 6. *And in the end of the years they shall be joynt together*] For after long wars *Ptolemeus* King of *Egypt* being weary, endeavoured reconciliation.

for the Kings daughter of the South] *Berenice* the daughter of *Ptolemeus Philadelphus*.

L

shall

[shall come to the King of the North to make an agreement] That is, shall come to *Antiochus Theos* King of Syria, to make agreement by marriage.

but she shall not retain the power of the arm] For quickly was *Berenice* deprived of the state of a Queen, and of her life.

neither shall he continue] To wit, *Antiochus Theos* the husband of *Berenice*, being cut off by the acts of *Laodice*.

nor his arm] Which may be the Prince, as yet a Boy, which he had by *Berenice*. For after the death of *Antiochus Theos*, *Seleucus Callinicus* being Successour, killed both *Berenice* and her son also.

and she shall be given up] To wit, *Berenice*.

and they that brought her] For *Seleucus Callinicus* slew *Berenice* together with the company that was with her.

and he that begat her] For her father *Ptolemaus Philadelphus* also died.

and he that strengthened her] Her husband *Antiochus*. Or happily it is an adjunct of her father.

in these times.] So the reconciliation was dissolved.

Vers. 7. But out of a branch of her root shall one stand up in his estate] That is, one of the stock of *Berenice*, which succeeded into the Kingdom of *Egypt* after the death of *Ptolemaus Philadelphus*; to wit, *Ptolemaus Evergetes*, the third King of the family of the *Lagida*.

which shall come with an army, and shall enter into the fressse of the King of the North] For *Ptolemaus Evergetes* came with a great army into *Syria* against *Seleucus Callinicus* then King of the North, to avenge the death of his sister *Berenice*.

and shall deal against them, and prevail.] For he subdued *Syria*, took *Cilicia*, and the upper parts beyond *Euphrates*, and almost all *Asia*. *Ferom*.

Vers. 8. And shall also carry captive into Egypt, their gods with

with their Princes] נסיכיהם signifieth their Princes, but according to another reading, as if it were נסכיהם, it is translated, their molten Images.

with their precious vessels of silver and of gold] For Evergetes understanding that sedition was moved in Egypt, spoiling the Kingdom of Seleucus, carried away fourty thousand Talents of silver and precious vessels, and two thousand and five hundred Images of their gods.

and he shall continue more years then the King of the North] For the Kingdom of the Seleucida was subdued to the Romans, about thirty five years before the Lagide of the South did fall in Cleopatra.

Verf. 9. So the King of the South shall come into his kingdom, and shall return into his own land.] That is, into Egypt, he himself obtaining Syria, and delivering Cilicia to be governed by his friend Antiochus, and the Provinces beyond Euphrates to Xantippus another Captain.

Verf. 10. But his sons] That is, the sons of Seleucus Callinicus, the King of the North, which were Seleucus Ceraunus, and Antiochus Magnus.

shall be stirred up] By reason of Syria taken from their father.

and shall assemble a multitude of great forces] That is, seventy thousand footmen and fifty thousand horsemen, Polyb. lib. 5.

and one shall certainly come] He saith in the singular number, one shall come, and not they, because in the very expedition, Ceraunus was slain by Nicanor : So that Antiochus Magnus came alone with his army into Syria.

and shall overflow and passe thorow] By coming he shall come, overflow, passe thorow, are phrases noting his celerity, diligence, industry, multitude, and strength of forces, in his expedition. He came thus against Philopator the King of the South, Son and Successour to Evergetes. He oppressed

(saith *Justine*) many of *Philopators* Cities with a sudden war, so that he subdued *Syria*.

and he shall return] That is, into the Countreys taken from his father.

and he shall be stirred up even to his fortresse] That is, even to the fortresse of *Philopator*; for *Antiochus* came down with his army, even to the most fortified City *Raphia*, which lieth (as *Ferome* saith) in the entrances of *Egypt*, and there encamped.

Verf. 11. *And the King of the South shall be moved with choler*] That is, *Philopator* King of *Egypt* shall be incensed for the losse of *Syria*, and for the present danger of losing *Egypt*.

and shall come forth and fight with him, even with the King of the North] That is, with *Antiochus Magnus* at the City *Raphia*.

and he shall set forth a great multitude] For *Philopator* set forth sixty and two thousand footmen and six thousand horsemen, *Paus.* l. 5.

and the multitude shall be given into his hand] That is, *Antiochus* his multitude shall be given into the hands of *Philopator*; which being overthrown and put to flight, *Antiochus* flying by the deserts, scarce escaped with life.

Verf. 12. *And the multitude shall be lifted up, and their heart exalted*] So I translate, see Verf. 12. *Isai.* 2. 14. and 6. 1. and 2. 13, 14. שָׂא and הָרָא are Synonyma. The sense is, that *Philopator* and his army should be proud of the victory over *Antiochus*.

and he shall cast down thousands] That is, the great multitude of *Antiochus*.

but he shall not be strengthened thereby] For the King of *Egypt* did not make use of this victory, to strengthen himself thereby. For *Philopator* (saith *Justine*) making peace greedily, took up the occasion of ease, falling back into his luxury.

Verf.

Verf. 13. *And the King of the North shall return*] For *Antiochus* after *Philopators* death, restored wars against his Son, and Successour, *Ptolemaus Epiphaues*.

and shall set forth a multitude greater then the former] For he gathered an incredible army out of the upper parts of *Babylon*. *Ferome*. And not onely so, but in sundry expeditions,

and in the end of times and the yeers] A fatal period of yeers, as Verf. 6. The times of the inundation of the *Romans* over *Macedonia*, and *Asia*, to the mountain *Taurus*, and fatal declining of the *Seleucida*.

by coming he shall come] That is, swiftly, suddenly, with hopes of overflowing.

with a great army, and with much riches] First, *Antiochus* overflowed into *Syria* and *Judea*, then against the *Romans* also, with three hundred thousand footmen, and so many more of horsemen. An army most rich in Gold, Silver, Purple, Silkes, Ivory, as *Florus* and *Gellius* do testifie. See a great army and much riches. It is onely said, by coming he shall come with these armies, no victory expressed: to note rather a threatening of inundation, then successe. His crackling fire of Thorns was soon extinguished. The *Macedonian Horn* was cut off, and *Asia* by the *Romans*, even unto *Taurus*, in this fatal end or period of times and yeers, as it is before expressed. And now the *Romans* having subdued the North of the *Greek Empire*, must be the King of the North in the Verses following.

*Flor. lib. 2.
cap. 8.
Gellius N.
Att. 5. c. 5.*

And it is proportionately convenient, that as the *Persian Kings* are not mentioned after *Xerxes*, Verf. 2, 3. Because under him the *Greek Empire* began to rise, so after *Antiochus Magnus* the *Seleucida* should not be described, because under him the *Roman power* began to rise upon this Kingdom.

SECT. 4. *Of the Roman Kingdom. The first and Heathen State thereof. From Verse 14. to the 20.*

The controversial part.

THE common and received opinion is, That the *Grecian* Kings are not broken off at the 14. Verse, but their History continued in the Verses following. And that they are continued to Verse 36. all Authours that ever I saw, do with one consent, without scruple affirm. And from the 36. Verse also to the end, some extend their description: Others say, the *Roman* Emperours do there succeed; others, the Pope of *Rome*. For the honour of Christ and of this Prophecy; for the farther revelation of Antichrist, and confirmation of the Saints, I am forced here to leave the common opinion: From which I have not wilfully and rashly and unreasonably departed, but upon much study and weighing of Arguments.

And first I think, that the description of the Emperours of *Rome* begins at the 14. Verse, reaching to the 20. which I prove by these Arguments.

First, because *Antiochus Magnus* was immediately spoken of before, and his History described: in whose time the *Roman* Kingdom overflowed to the Mountain *Taurus*. Hence I frame an Argument by congruous proportion. For if *Xerxes* is the last *Persian* King mentioned, Verse 3. because he occasioned the first entrance to the rising of the next Monarchy, although sundry other *Persian* Kings came after him: Why may not *Antiochus Magnus* be the last mentioned of the *Grecian* Kings of the North, because he occasioned the rising of the next Monarchy, even to the overflowing of the Northern parts of the Kingdom of *Gracia*? And now the *Roman* Captain having overflowed the North, and being now made

made by Conquests King of the North, who but he in the next Verses following should be King of the North? Besides there is no cause to pretend an abrupt introduction of a new King of the North; for he is brought in with a fair transition thus: At that time many shall stand up against the K. of the South, a time described to be לבע העתים שנים the end of times, yeers: A phrase arguing a fatal time of change and alteration, Verse 13.

Secondly, Because the passages in the Verses following, will not in any propriety agree to the *Lagida* and *Seleucida*. And in particular it cannot be shewed according to Verse 14. how many stood up against the King of the South in *Antiochus* the Great, otherwise then before. Some affirm it is so said, because *Philip* King of *Macedon* made a Covenant with *Antiochus*: But he was not able to defend himself against the *Romans*: And moreover the Prophet speaketh of such a standing up of many, as was successful to the overthrowing of the South, *Judea* first, and afterwards of *Egypt*. Others affirm it is so said, because the Jews did joyn themselves to the succour of *Antiochus*, *Joseph. Anti. lib. 12. cap. 3.* But *Josephus* there affirmeth, that *Judea* was variously caught up, sometimes for the one side, sometimes for the other. Besides it is against *Judea*, and against the Jews, and the *Egyptians*, against whom many are affirmed to stand up, Verse 15, 16, 17.

Thirdly, How shall that be verified of the time of *Antiochus* the Great, that the robbers of the Jews did stand up to establish the Vision, but fell? What were these robbers? What is the Vision which they did establish? How did they fall in the time of *Antiochus*? Some say, they were those that followed *Onias* into *Egypt* to build a Temple there, to establish that Prophecy which is written, *Isai. 19. 19.* But how were these robbers? How was this done in the dayes of *Antiochus Magnus*, which *Josephus* affirmeth to have been done

Jos. Ant. l. 12. c. 6. de bello Jud. l. 7. done 630.

done in the dayes of *Ptolemæus Philometor* after him? And how did they fall in the time of *Antiochus*; forasmuch as this wickednesse of the Jews was not punished until two hundred and fifty yeers after? Others say, that these robbers are those Jews which *Antiochus* took off. I finde no History shewing such a kinde of such Jews, as is here spoken off, and at this time. But how to establish the Vision? That is, they say to verifie this present Vision, that prophecieth thereof. But so these words might have equally been affixed to any other part of this or other Prophecies. For all are indifferently written to be verified. Besides an end so common and general, seemeth not needful to have been mentioned, especially in such a Prophecy so admirably compacted of the chief heads of substantial events. *Junius* turneth the word *לְהַעֲמִיךָ* to another and strange sense: as if it should signifie to make the Vision to stand, that is, to hinder it. For which Interpretation of the Hebrew phrase, I see no probability in respect of the circumstances of this place.

Bulling. in
Dan. 11. 14.

Junius.
Relloc.
Piscator.

Jos. Ant.
lib. 1. 12. c.
3.

Perer. in
Dan. 8.

Fourthly, I finde not in History such a destruction of the Jews to have been made by *Antiochus Magnus*, as is here imported in these words, *but they shall fall*, Verse 14, and Verse 16. *he shall stand in the pleasant land, which by his hand shall be consumed*. For this is the proper and ordinary sense of *בָּלָה* as appeareth *Dan. 9. 27.* and *11. 36.* Besides, the Jews voluntarily yeilded themselves unto *Antiochus*, and therefore he prosecuted them with great favours and liberty of Religion: So far was he from causing them to fall by utter ruine, as the word doth signifie, *Isai. 8. 15.* or from consuming them by utter destruction. Concerning this *Antiochus*, observe the words of *Pererius*, utterly overthrowing the foresaid Exposition. *Antiochus Magnus* (saith he) never hated or persecuted the Jews, never used them uncourtously, afflicted them not with any destruction or calamity.

Fifthly,

Fifthly, So great a preparation, such sieges, such hostile wars against the *Jews* and *Judea*, as are described, Vers. 15, 16. are not applicable to *Antiochus Magnus*, to whom the *Jews* did voluntarily yeeld themselves, as to a kinde and courteous Governour and Protectour of them. Neither such a power is competible unto him, as is altogether irresistible, proposed in such phrases, Verse 15, 16. as are given to irresistible Conquerours: As to *Cyrus*, Chap. 8. 4. to *Alexander*, Chap. 11. 4. to Antichrist, Chap. 11. 36. For *Antiochus* got and lost, got and lost, by course: Neither like a flood did he over-run the Dominions of the King of the South, but some parts onely. The phrases here proposed, seem greater and of an higher strain, then any formerly given to the greatest Conquerours.

Sixthly, It is not sufficiently declared, how upright, or just, or favourable men were with *Antiochus*, and for what end, and how he gave his daughter, to destroy or corrupt her; how she was the daughter of women; how he took many in the Isles of the Sea; how he so fell, that he was found no more; how the remover of the oppressour came into his place. Vers. 17, 18, 19, 20. The application of these passages to *Antiochus*, cannot but seem strained and forced, to a tender, impartial, and advised judgement.

Seventhly, The passages here attributed to the King of the North, cannot possibly but be directed to the *Roman* Empire. As that the *Jews* exalted or listed up themselves in Rebellion against it, thinking thereby to establish and bring to effect the Vision of the Prophets: That they fell in utter and consuming destruction, as the phrases do import. No other King of the North besides the *Romans*; did after the time of *Daniel*, bring an utter desolation on the *Jews*; and on their Land. All the other passages also in the Verses following, will most congruously agree to the *Roman* Empire, as may be seen in the Explication.

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Eightly,

Eightly, Antichrist or the Pope of *Rome*, is so plainly and so punctually described from the 21 Verse downward, that it cannot be called into question by him, that seriously and judiciously considereth it. Now the course, order, and succession of the changes of the world being shewed here to *Daniel*, from the *Persian* Monarchy to the last time : It was meet, and congruous, that before the description of Antichrist, the *Roman* Empire should be described, as which brought in the greatest and most famous changes that ever were before : And if it be prefixed before Antichrist, then must it here begin at the 14. Verse, or else I see not what place can possibly be found for it.

Ninthly, In the other Prophecies and Visions of *Daniel*, the Empire of *Rome* is described, represented by the Iron legs, Chap. 2. 40. And by the fourth Beast with Iron teeth, Chap. 7. 7, 8. As Iron breaking all in pieces, and devouring the whole Earth. Now if in these Visions it is described, and as a most notable part therein : How much more in this Vision, the greatest, largest, noblest of all the rest ? Besides in those other Prophecies, the *Roman* Empire is described, immediately before Antichrist : And why not proportionably here also ? Nay much rather, as hath been shewed.

The second part, containing the Explication :

From Verse 14. to 20.

Verse 14. *And in those times*] That is, the times following *Antiochus*.

many shall stand up against the King of the South] That is, many by succession, *Antiochus Epiphanes* and his Successors : Then of the *Romans*, *Pompey*, *Gabinus*, *Crassus*, *Sesius*, *Herod*, *Aug. Caesar*, *Vespasian*, *Titus*, *Hadrian*. By the South is meant *Judea* and *Egypt* : as it is declared in the Verses following.

The

The conquest of Judea. Vers. 14.

Also the robbers of thy people] Heb. קְדוֹרִים, Violent, furious and desperate murderers. See *Isai. 35. 9.* *Ezek. 18. 10.*

shall be exalted] In confidence of their strength and resolution. Such were the *Jews*, especially after the crucifying of the Son of God. See *Josephus*.

to establish the Vision] That is, to set up the Kingdom of *Israel*, vainly thinking to fulfil thereby the Prophecies of the Old Testament; concerning New *Jerusalem*, to establish the Vision or Prophecies in all the Prophets, wherein with one consent they all foretold this great calamity of the *Jews*.

but they shall fall.] Heb. *stumble*, as in a way that seemed safe, besides expectation, *Isai. 8. 14, 15.*

Vers. 15. So the King of the North shall come] First *Pompey*, then *Herod*, afterwards *Vespasian*, *Titus*, lastly *Hadrian*,

and shall cast up a mount, and take the most fenced city] *Jerusalem* and other Cities, by casting up of Mounts, whereof read *Josephus*.

and the arms of the South] That is, the Captains of the *Jews*, Verse 31. *Isai. 53. 1.* and 40. 10. and 51. 9.

shall not stand] That is, shall be utterly overthrown. See before Verse 6.

neither his chosen people,] That is, the common Souldiers. The Captains are stiled Arms, and the Souldiers chosen men for excellency; and yet they fell before the *Romans*.

neither shall there be any strength to stand.] Whereby is signified an exertion of all possible strength, and therein a sinking under a superiour power of their enemies. He that hath heard of the History, needeth no Commentary on these words, they are so accurately fulfilled in the events.

Verse 16. *And he that cometh against him*] Against him, that is, the South, the Governours of *Judea*: And he that cometh, is *Vespasian Titus*.

shall do according to his own will] That is, save, kill, burn, sell, enslave at pleasure: So did *Titus* with the *Jews*, *Judea*, *Jerusalem*: Eleven hundred thousand perished in the City, besides those without: and ninety seven thousand sold to perpetual slavery: *Judea* sold, wasted.

and none shall stand before him:] Every word hath weight: And here a new attempt of the *Jews* is signified under *Trajan*, and *Hadrian*: When again exerting their utmost strength, proportionately they fell before the *Romans*. The ruine by *Titus* was accomplished Anno 70. That under *Trajan* and *Hadrian*, between the years one hundred and fourteen, and one hundred thirty and five.

and he shall stand in the pleasant land,] The pleasant Land is *Judea*, *Ezek.* 20. 6. He, that is the *Roman* Emperour, as *Hadrian*, shall stand in it, with intention of utter Conquest, *Zach.* 14. 3, 4.

which by his hand shall be consumed.] So signifieth the phrase, *Jer.* 5. 10, 18. And this is true of the *Jews*, and of *Judea*.

Hadrian took by *Severus*, fifty fortified Castles, razed nine hundred and eighty of their best Cities, slew five hundred and eighty thousand of the *Jews*: But of them that perished otherwise, as by famine, pestilence, sword, the number was innumerable, *Judea* utterly desolate.

The Conquest of Egypt: Verse 17.

Egypt in the South after *Judea* taken, and so it followeth: *He shall also set his face to enter into the strength of the whole Kingdom*] So כּוּחַ, as Verse 9. and 29. He, that
is

is the Roman Captain, Pompey, and his Successours shall set his face to enter, that is, by the flood of war, after the Conquest of Judea, shall approach as ready and about to enter Egypt also: Into the strength of his whole Kingdom, that is, Into the strong holds, and fenced Cities, not onely of Judea, but also of all the residue of the South, even Egypt too. X

and men of equity shall be with him,] So signifieth ישרים according to the sense of מִישְׁרִים, Verse 6. Men of equity, just and favourable dealers, not using rigour and extremity. Pompey was such a one after the taking of Judea, such were Gabinus and Julius Caesar.

and he shall do] By doing right as Verse 6. and dealing favourably.

and he shall give him] That is, to the King of the South, or house of the Lagida, as Verse 6.

the daughter of women,] That is, Cleopatra, the last of the house of the King of the South in Egypt, called the daughter of women, because incomparable among women; for excellency of behaviour, gesture, beauty, wit, speech, eloquence, Plut. Anton. This woman, Julius Caesar of the Romans gave unto the King of the South or house of the Lagida, to reign, or to be Hereditary Successour in the Egyptian Kingdom, according to equity and favourable moderation. But the issue and event was not successfull: For this indulgence turned in the end, and by Gods intention and direction, to the ruine of her, and of her Kingdom, and of the whole house of the Lagida. And therefore it followeth

to the destroying of her] That is, in the event, and by Gods direction. Or the Hebrew word may signifie to the corrupting of her. For Julius Caesar corrupted Cleopatra, and being taken with her love, indulged liberty to the Egyptians, and the Kingdom to Cleopatra. Salian. An. M. 4007. N. 25, 26, 27, 28.

and she shall not stand] Being vanquished by *Augustus Caesar*.

neither shall she be unto him] For she stood not, nor her posterity, to hold up and to continue the succession of the King of the South, or of the *Lagida* : But they and their Kingdom utterly perished in her.

The Conquest of the West.

V Erf. 18. So much of the Conquest of the East and South, by *Pompey* and his followers.

He] That is, the *Roman* state in *Julius Caesar*.

shall turn his face] Elegantly expressed. Because proceeding from East to West, we turn the face.

to the Isles] That is, to the Countries on the Western Ocean, *France, Germany, Spain, Britany* : For these are the Isles of *Cittim*, *Ieré*. 2. 10. and the Isles of the Sea, *Isai*. 24. 14. the Isles, the multitude of the Sea, *Isai*. 60. 5, 9. whose King is called a Dragon in the Sea, *Isai*. 27. 1. and the Western part of the *Roman* Empire, with the Countries adjoining, are called the Isles afar of, *Isai*. 44. 4. and 49. 1.

and shall take many] As the Countries before mentioned, Towns and Cities, with their people innumerable therein.

The fall of the Heathen state of the Roman Empire.

Verse 18.

SO far of the Conquests, whereby the *Roman* Empire came to its height and fulnesse. Now followeth the fall thereof. And first of the Heathen state of it : Then of the Empire universally.

but a Prince] That is, *Constantine the Great*, about three hundred yeers after Christ.

shall cause his reproach] That is, whereby the Heathen Emperours of *Rome* did reproach Christ and his Church for three hundred yeers, even to extreme cruelty and persecution. So is *חַרְחָרָה* used *Zeph. 2. 8, Hos. 12. 14. Psal. 89, 50, 51, 52. Ezek. 36. 3, 4, 5, 6, 7.* signifying actively, and with concurrence of cruel persecution,

to cease from him] That is, shall cause it to cease from the *Roman* Heathen Emperour, so that he shall persecute the Church no more by reproachful insultations conjoyne with merciless destructions.

besides his reproach which he shall render unto him again] See *Annot. Piscat.* That is, *Constantine* shall not onely cause the reproach, whereby the Heathen Emperour reproached Christ, to cease from him, but also shall recompence his reproach, by an utter overthrow. See *Hos. 12. 14. Nah. 1. 9.*

The universal fall of the Roman Empire. Verse 19.

And he shall turn his face to the forts of his own land] That is, to the defence of his own Land, the *Roman* Empire, against hostile invasion. For after the exaltation of Christians, by the overthrow of Heathens, through ease and prosperity, they soon degenerated into error and superstition: Whereupon enemies oppugning the Empire upon all sides, the Christian Emperour was wholly busied in defence of the *Roman* Kingdom, especially from after the year 365. and 395.

but he shall stumble and fall, and shall not be found.] For being oppugned by innumerable enemies, called the *Northern Barbarians*, he stumbled first from after the year 337. to 410. then he fell from 410. to 576. and then and afterward was

was found no more, the *Barbarians* having then risen as a flood over all the Western Empire.

Se^ct. 3. *Concerning the Remover of the Oppressour.*
Verse 20.

The controversial part.

CONCERNING the next Successor of the *Roman Emperours*, described Verse 20. The common opinion is, that he is *Seleucus Philopator*. In which accommodation, I require satisfaction from the Authours in these particulars.

1. What reason or ground they can shew, why the glory of the Kingdom should be especially attributed unto him: Being rather meaner and baser, then his Predecessours.

2. Why מַעְבִּיר נֹגֵשׁ should be translated a raiser of Taxes, especially without the addition of עַמּוֹ by or the like.

3. If so: Why *Seleucus Philopator* should be the onely raiser of Taxes mentioned among the Kings of *Syria*.

4. How he was destroyed, or broken down, but neither in wrath, neither in battle, but by the peaceable machinations and flatteries of his Successour: As it is expressed in the next Verse.

Contrarily I affirm, That this Successour is *Justinian* with his followers.

1. Because these succeeded into the place of the Emperours of the West, described immediately before.

2. Because they rose immediately before the publike manifestation of Antichrist, described in the Verse next following.

3. Because in them came in a succession in the glory of the Kingdom.

4. Be-

4. Because these were properly מַעֲבִירֵי נוּשׁ the Removers of the Oppressour: Forasmuch as they removed, expelled and subdued the *Barbarians*, which had invaded and oppressed the Empire on all parts.

5. Because these were properly broken down, not fundamentally in wrath or in battle, but by the peaceable Arts, machinations and flatteries of Antichrist.

6. Because by parallel proportion it was meet, That as these being the swallows up of the *Barbarian* flood, are prefixed immediately before Antichrist in the *Revelation*: So also in *Daniel*, they should be proposed in this Verse immediately before Antichrist, described in the next. *Apos.* 12. 13, 14, 15, 16, 17. and 13. 1.

The second part containing the Explication. Verse 20.

Then shall stand in his place] That is, in the place of the Western Emperour.

the remover of the oppressour] So properly signifieth מַעֲבִירֵי נוּשׁ. This phrase I confesse is commonly translated *one that shall raise taxes*. But I rather judge, that the phrase doth signifie *one that shall remove or take away the oppressour*. For if it were to be understood in the former sense, it would have been thus expressed עַל אֲרָצוֹ מַעֲבִירֵי נוּשׁ עַל עַמּוֹ or *one that causeth the exactour to passe over his land or people*, as *Zach.* 9. 5. For otherwise the Verb עָבַר and הָעָבַר being absolutely used, as in this place; that is, without restraint or determination unto any term, by or over which or unto which the passage is made, doth properly signifie to passe away: And in *Hiphil*, to cause to passe away, that is, to remove. I instance in these Scriptures, 1 *King.* 22. 24. *When went the Spirit of the Lord from me?* *Cant.* 2. 11. *For lo, the winter is past.* *Cant.* 5. 6. *My beloved had withdrawn himself, and was*

gone. Jere. 8. 20. *The harvest is past and gone.* Thus עבר. Proportionately העביר the conjugation in which it is used in this place, being likewise absolutely and indeterminately applyed, doth properly signifie to make or cause to passe away, or to remove. 2 Sam. 12. 13. *God hath put away or taken away thy sin.* Zech. 3. 4. *Behold I have caused thy iniquity to passe away from thee.* Heb. העברתי joyned here with הסירתי, that is, *I have removed.* 2 Sam. 24. 10. *Take away my iniquity.* Heb. העבר. Esther 8. 3. *Esther besought the King to put away the mischief of Haman.* Heb. להעביר. Zech. 13. 2. *I will cause the unclean spirit to passe away out of the Land.* See also Psal. 119. 37. 39. Eccles. 11. 10. 2 Chron. 15. 8, &c.

As for נגש, it signifiech in a special use *one that extorteth or exacteth money or tribute, to the grievance of a person.* 2 King. 23. 35. Zech. 10. 4. *And one that useth extremity in exacting debts.* Deut. 15. 2, 3. Isai. 58. 3. Moreover generally it is applyed also to signifie *an oppressour*, such as the Taskmasters, Exod. 5. 6, 10, 14, and 37. And such as the Babylonians and Philistines were to Israel. 1 Sam. 13. 6. and 14. 24. Isai. 9. 4. and 14. 2. Job 3. 17. Zech. 9. 5. and such as the Jews were to Christ, Isa. 53. 7. Wherefore I conclude, that נגש doth properly signifie *one that removeth or exacteth such an oppressour so passe away*.

Now to return to the matter. The oppressour was the Barbarians, whereby the Roman Empire was overthrowen and oppressed, as in the former Verse. The remover of this oppressour began in Justinian the Greek Emperour, who brake down the Gothes and Vandals, by the year 556. From which time forward the Empire stood renewed and restored in some degree, until the time of Charls the Great, by whom was brought in a second restitution more perfect, general, and lasting then the former, from after the year 768.

in the glory of the Kingdom This is in the similitude of the ancient glory of the Roman Empire, after it had been

long

long and greatly defaced by the *Barbarians*. Or he may be said to stand up in the glory of the Kingdom, in opposition unto Antichrist, who at the same time stood up with him, but not as yet in the glory of the Kingdom, as it followeth in the next Verse.

but within few dayes] That is, in a short time, *Apoc. 17. 10.*

he shall be broken down] That is, made subject and servile under the power of another King.

but neither in wrath, nor in battel.] That is, by voluntary grant and donation of his power and authority to another King; whereby he shall break down himself, and not be broken down by violent extortion: But this is especially to be meant of the beginning and first entrance of his Successour, as it is expressed in the next Verse.

The Successour was Antichrist the Pope of *Rome* whom *Justinian* first decreed to be chief of Bishops; and afterward *Phocas*, willingly and without war or compulsion, decreed in the year 606. that he should be Universal Bishop.

From which time forward, the Pope did so increase, that he became more forcible and powerful not onely in certain Kingdoms, but also in *Italy*, then the Emperour himself. *Charls* the Great after the second restitution, did the like, and much more, whereby it came to passe that the remover of the oppressour being in few dayes broken down by his own voluntary concession, the Pope or Antichrist did peaceably and without wrath or battel, arise into his place.

~~downward, and not Antiochus Epiphanes.~~

Sec. 6. That Antichrist is described from Verse 21. downward, and not Antiochus Epiphanes.

The controversial part.

THe common opinion is, that the next Successour Vers. 21. is *Antiochus Epiphanes*. In which accommodation

I require satisfaction of the Authours concerning these particulars.

1. How he was a vile person, that is, base and of low degree, to whom they gave not the honour of a Kingdom, seeing he was the lawful son of *Antiochus Magnus*: Who (to use the words of *Graserus*) was so great, even from his infancy, that then in the world known unto us, there was scarce another to be compared with him.


2. I require a sufficient reason, if this be *Antiochus Epiphanes*, why as many or rather more words should be spent upon him, then were spent upon all the Kings of *Syria* and *Egypt* before him: Whereof some were far more notable in exploits then he. If any say, that it is so, because he was more notable in afflicting of the Saints: I still demand, but why are so many words spent upon these warlike exploits that concerned not the Church? Besides others before afflicted the Jewish Church not a little, and yet their afflictions are not here mentioned. If his persecutions did exceed, yet why should the description thereof exceed so much being but short in duration, and not to be compared with those of *Nebuccadnezzar* precedent, or those of the *Romans* in the time following?

But if it be said, the Reason is, because *Antiochus* is described as the type of Antichrist: I answer again, That the type howsoever must be according to truth, and the words of description answerable to the things contained therein. The Holy Ghost would not represent Antichrist by a type excessively described above the verity and proportion thereof.

3. I demand, how the greatnesse of the matter and exploits attributed to this King can be exhausted in so slight acts, and so little momentous as those of *Antiochus Epiphanes*. For he was in no war so happy, as that the phrases here expressed might be proportionate unto him. He had little or nothing.

nothing more then the meaner sort of the Kings of *Syria*. Two expeditions he made into *Egypt*: In both at last ignominiously repulsed. Against the Jews he prevailed indeed at first: But afterward was shamefully overthrown by *Judas Macchabaus*. He advanced his Armies into *Persia*: But thence also was dishonourably beaten back. Can it be said of such a King, that the Arms of inundation are overflown from before him, and Princes of the Covenant? Or that he doth that which his fathers have not done, nor his Fathers Fathers? Verse 24. For these words are uttered of him absolutely, and not as restrain'd to his *Egyptian* exploits: And consequently in the simple nature and greatnesse of devastations, he is superlatively compared with all Predecessours. And how can this be verified of *Antiochus Epiphanes*? And as for his *Egyptian* exploits (to use the words of *Graserus*) it is manifest, That his father *Antiochus* did not lesse exploits against *Egypt* it self. Again I instance in Verse 25, 26. where a mighty and extraordinary war is attributed to the King before described, to the overflowing and breaking down of the Kingdom of the South; How can this be applied to *Antiochus Epiphanes* in respect of *Egypt*? Into which he entered twice, and with short and little momentose successe: Being both times at last ignominiously repulsed: The first time, by the Captains of *Ptolemaus*; the second time, by the onely words and command of the *Roman* Embassadour *Popilius*. And I instance in the phrase mentioned Verse 25. that the King of the South did not stand by reason of him, that is, was overthrown and his Kingdom dissolved, as the phrase is used, Verse 15, 16. Chap. 8. 4. How will that also be applied to him Verse 27. That his end should be at a time appointed? As if his victorious overflowing continued until a certain period of times. How that also Verse 28. that from the Conquest of the King of the South, he is said to return with great substance, to do and return to note a con-

Gras. de
Antic. pag.
76, 77.

uation in prosperous success, in going and returning without repulse. Again, that Verse 19. that his second expedition was not prosperous as the first: whereby is signified that the last being unprosperous, the first was prosperous: whereas in the former expedition of *Antiochus* he had a repulse by the Captains of *Ptolemy*, as *Nauclerus* expresseth, and in the latter he seemeth to have done more then in the former. And if  be Ships Verse 30. shall the Ships of *Gittim* come against him, because *Popilius* came Embassadour in a Ship: Wherefore I conclude, that the greatnesse of the stile and of the warlike exploits here spoken off, cannot be exhausted in the petty wars of *Antiochus Epiphanes*: Neither the circumstances of this Prophecy can be verified in the circumstances of his exploits.

4. I demand, who is the Prince of the Covenant, Verse 22. called the Holy Covenant Verse 28, 30, 32. which by this King is said to be overflown and broken down: And how, and in whom it is applyable to *Antiochus Epiphanes*. Some say, he is *Seleucus Philopator* King of Syria: Others, that it is *Ptolemius Philometor* King of Egypt; called the Prince of the Covenant, by reason of the Covenant which *Antiochus* made with them. But he cannot be *Seleucus* because according to the Supposition of the adverse opinion, his raig and end was dispatched in the 20 Verse precedent, and accordingly supposed broken down without wrath or battle: Whereas such a Prince of the Covenant is here spoken off, as existed after the King described Verse 20. and also opposed the vile person his Successour, being overflown and broken down by him in wrath and battle. Neither can he be *Ptolemius Philometor*: For how was he overflown and broken down by *Antiochus*? How again could either he or *Seleucus* be called the Prince of the Covenant? For this is not a phrase usual or suteable to signifie a confederate. And if (saith *Graſſerus*) the Prince of the Covenant did here signifie

nifie the Prince of the Confederacy, yet can it not be applied to *Seleucus* or any other, in comparison with them that are joyned in equal Covenant together: seeing a Prince of such a Covenant, is properly such a Prince, which is the Authour and chief maintainer thereof. Adde to this, that the Prince of the Covenant is not here the Prince of a Confederacy, nor Confederate: But a Prince, that is a defender and maintainer of the Holy Covenant, as it is expressed in the Verses following: And therefore cannot agree unto *Seleucus* or *Philopator*; or any other Heathen or Heretical Governour.

Graerus being convinced by these Arguments, to avoid the aforesaid interpretation, declineth to another extremity. For (saith he) *ויב* in this place is adversary: And the meaning is, That the Arms shall be overflown by him, and he shall also be an adversary of the Covenant. But not to speak of the harshnesse of the context in such an Exposition, the word *ויב* is ever in Scripture used in the signification of Prince or Governour, never of adversary: And therefore this opinion needeth no farther confutation.

Lastly, if it be said, that *Antiochus* overflowed the Prince of the Covenant, in subduing and destroying of the Jews: I answer by demanding, Who this Prince of the Covenant is among them? For not onely the people of the Holy Covenant are understood, but the Prince thereof in special manner. After his tyranny against the Jews and their Sanctuary, *Judas Maccabaeus* arose Prince of the Jews, and rather overflowed and brake down *Antiochus*, then was broken down by him.

Lycanus.

5. What should I speak of the great afflictions of the Church by sword, flame, captivity, and spoil, and that for many dayes Verse 33. at certain gusts succeeding after interruptions? The Church now and then rising and prevailing Verse 32, 33, 34. and then at certain fatal revolutions set
by

by God, exposed again to fire and sword, Verse 35. How can these passages be exhausted in the narrow and short persecutions of *Antiochus*?

6. The King here spoken of, is said to set up the abomination of desolation, Verse 31. Which by our *Saviour* is expressly referred to the times coming after his first coming, *Matth. 24. 15.* and therefore he cannot be *Antiochus Epiphanes*.

7. The persecutions of this King are expressly said to last *קץ מלכותו* to the time of the end Verse 35. that is, to the last time, the time of the downfall of the *Turk*, Verse 40. of Antichrist, Verse 45. The time approaching the Resurrection, Chap. 12. 1, 2, 3, 13. The time of the full Revelation of these Mysteries, Chap. 12. 4. and 8. 17, 19, 26. and 10. 14. Therefore he cannot be *Antiochus Epiphanes*.

8. *Antiochus* cannot be spoken off Verse 36. and thence forward, as *Graserus* and *Brightman* have demonstrated: Whence I conclude, that he cannot also be *Antiochus* in these Verses immediately before. For all these Verses are joyned together in perfect uniformity, without any note or shew of diversion or transition to any other King: Whereas in passing to distinct Kings in kinde, transitions were before used, as Verse 20, 21. But besides Verse 36. Antichrist is called *המלך*, the King, as spoken of before, and with expresse reference to a precedent part of his description: and therefore if it is Antichrist described in that Verse, it is Antichrist described in these before, and not *Antiochus Epiphanes*.

9. The King here spoken off from Verse 21. downward, ariseth into his Kingdom manifestly and fully after the fall of the *Roman Empire*, as hath been shewed in the precedent Verses: And therefore he cannot be *Antiochus*, who existed many hundred yeers before. Wherefore neither can he be disposed and complicated with Antichrist as the Type with the Antitype: Forasmuch as the words of a Prophecy must be

be verified of the Type, as well as of the Antitype, to constitute a ground of representation: And commonly in such kinde of Prophecies, the Type is more plainly and directly expressed, the Antitype closely involved in the History of the Type: Whereas we have shewed, that the main passages of this Prophecy are unapplyable to *Antiochus Epiphanes*. Besides, Antichrist is not closely involved, but is the direct and immediate subject of this Prophecy: as may be cleared by the contrary application of the former Arguments. For,

First, he entreteth his Kingdom in publike and manifest appearance, after the fall of the *Roman Empire*, Verse 21. and after the rising of the Remover of the Oppressour Verse 20, and 21. taking possession of his Throne, power, and authority: therefore he is Antichrist.

Secondly, the manner and matter of this description, is exactly the same with the description of the little Horn, who undoubtedly is Antichrist. This may appear by comparing Chap. 8. 9. with Chap. 7. 7, 8. whereby it is manifest, that the little Horn, Chap. 8. is the same with the little Horn, Chap. 7. which arising in the fourth Kingdom, is questionlesse Antichrist. Then by comparing in particular, Vers. 12. and 21. with Ch. 8. 9. Ch. 11. 35. with Ch. 8. 17, 19. Ch. 11. 23, 24, 25, 33, 34. with Ch. 8. 9, 10, 24, 25. Ch. 11. 31, 32. with Ch. 8. 11, 12.

Thirdly, because it is Antichrist, that persecuteth the Church, till the time of the end, Verse 35. with Ch. 7. 25. and 12. 7.

Fourthly, because it is Antichrist that is spoken of Vers. 36. and he is the same spoken off in these Verses going before, as being *from the King*, with reference to the same that was spoken of before: and distinguished by no particle or note of transition.

Fifthly and lastly, all the passages that cannot without forcing and straining of the Text be applied to *Antiochus*

or any other, will most properly agree to Antichrist; such as these, to be a mean or low person, Verse 21. to enter into his Kingdom by flatteries, to spoil and destroy more strangely then his fathers, or fathers fathers, Verse 24. to overflow the Arms of inundation Verse 22. and the Prince of the Covenant: By a mighty army to break down the King of the South, Verse 25. and by deceit the Professours of the Holy Covenant, Verse 23, 29, 33. to set up the abomination of desolation, Verse 31. to persecute the Church for many yeers, and by successive gusts; and unto the end, Verse 32, 33, 34, 35. These and all the other circumstances, do most precisely agree unto Antichrist, as may be seen in the particular Exposition.

** The second part containing the Exposition.*

SECT. 7. The Description of Antichrist in general.

VERSE 21. *And in his place*] That is, in the place of the Remover of the Oppressour, *Iustinian* and his followers, and in their Throne at *Rome*.

shall stand up a vile person] That is, Antichrist, the Pope of *Rome*, called *vile*, that is, of low rank and reputation, as being indifferently and promiscuously advanced out of ignoble parentage: As also in respect of the meannesse of his primitive estate before *Constantine*, at which time he was onely a poor Minister having no Princely dignity, neither chosen or called thereunto. He is also vile in respect of corrupt estate (spiritual, in doctrine and manners.

and they shall not give unto him the glory of the Kingdom] For they gave him indeed the Ecclesiastical Dominion, but as for מלכות הדור Verse 20. and מלכות הדור Verse 21. the glory of the Kingdom, that is, the Secular Dominion, the Regal

Isai. 53. 3.

Psal. 22. 7.

Psal. 15. 4.

Regal Majesty and external splendour of the Empire, they refused to yeeld it unto him for a long time. For the Emperour yeelded not secular preeminency, till after the time of *Hildebrand*.

and he shall come in peaceably] That is, without war, Verse 20. by a peaceable donation of Ecclesiastical Dominion.

and he shall strengthen the Kingdom by flatteries] So חזיק being entred peaceably, he shall afterward aspire by flatteries unto the sublimity and perfection of his Kingdom: Flatteries, *Heb.* חזקת חזקת or חזקת חזקת Verse 32. That is, falsities smoothed over with fair pretence of verity, *Isai.* 30. 10. called *Wise men's*, 2 *Thes.* 2. 11. the effectual working of deception, denominating the Antichristian false Prophets, & *unwilling Jews*, 2 *Tim.* 4. 2. such as speak lies in Hypocrisie, that is, lying doctrines covered over with shews of truth, with intention to deceive. These were among the rest, That Christ had given all power to *Peter*, *Peter* to the Pope; that therefore Emperours, and Princes, and People, were bound in conscience to subject themselves to his infallible, and uncontrollable decrees. By these and such like flatteries, he gradually and insensibly wrought his authority into the mindes of unskilful Christians, until in *Hildebrand* he had subjected the secular powers, the Emperours and Princes of the West.

Sect. 8. The Popes two wars in general. Verse 22, 23, 24.

ANtichrist coming to the mature state of his Kingdom in *Hildebrand*, his speciall wars began about 20 years after. The first against the Turks and Saracins on this side *Euphrates*: The second, against the *Waldensian* Protestants: Both properly the wars of Antichrist, the one in the East, the other in the West; both very great as ever any were; both

like and equal in quality and quantity, as *Thuanus* sheweth, both about the same time succeeding one another, and presently following the maturity of Antichrist in *Hildebrand*, proposed in the words immediately prefixed.

Verse 22. *And the arms of inundation*] That is, the Sultans of the *Turks* and *Saracins*, which about the time of *Hildebrand* had made an inundation over *Asia*, *Syria*, *Judea*, most cruelly persecuting the Christians there inhabiting.

Shall be overflown from before him] That is, by the Christian Princes and People of the West at his decree, and in subjection to him.

and shall be broken down] For by these Western expeditions of the Christians, a great part of the Turkish Kingdom on this side *Euphrates* was broken down, many thousands of them slain, and *Asia*, part of *Syria*, and *Judea* recovered.

and also the Prince of the Covenant.] The Covenant is the the Holy Covenant of the Gospel, Verse 28, 30, 32. This Prince of this Covenant, by an Enallage of the number, are the Princes of the *Waldenses*, the defenders thereof. Antichrists first war against the *Turks* and *Saracins* began *An.* 1096. The second, against the Princes of the Holy Covenant 1209. the former war yet lasting: Wherein those also were overflown and broken down, but in manner as followeth. First, Antichrist prevailed against them by force and strength, from *An.* 1209. to 1218. afterward perceiving, that he prevailed not thereby, he turned to deceit, as in the next Verse.

Verse 23. *And by reason of the joyning of themselves unto him*] That is, neerly and strictly, and faithfully, as his Abbots, Legats, Bishops, depending on him as their head.

he shall work deceit] To wit, by them. Or rather thus, By reason of the joyning of themselves unto him, that is, By reason that the *Waldensian* Princes should put themselves into the company of Antichrist as his Instruments, upon promise

mise of fair treaty : Antichrist shall take advantage through deceit, and put them under hatches, and so subdue them and their Countreys. So it came to passe as the History doth shew.

and shall come up and prevail by a small people] For a small people was sufficient to take in the *Waldensian* Countries, by peaceable composition. See *Hist. Albin. pag. 2. b. 2. c. 7, 8.* But when by deceit he had once brought them under hatches, he persecuted them to utter destruction. I use not many words in accommodation of the event, because of the admirable concordance of the History. See *Dan. 8. 25.*

Verse 24. *He shall enter by peace*] That is, by pretence of peaceable composition as before. See *Ch. 8. 25. Psal. 55. 20.*

both upon the fattest places of the Province,] Observe, the *Waldensian* Countries are stiled Provinces, not Kingdoms; and their Governours Princes, not Kings, Verse 22. and so it was. The Province of *Tolouze* was theirs, and a few others; and the Earl of *Tolouze*, the Earl of *Beziers*, the Earl of *Faix*, the Earl of *Comming* and Prince of *Berne* were their Governours. Upon their Countreys Antichrist is said to enter; first the fat places, secondly the strong holds. The fat places, to note his desire of spoil and prey.

and he shall do that which his fathers have not done, nor his fathers fathers] For the like havock of lives and goods even in continuance, and time of peace and cold blood, and in so narrow a circuit of place, was never known or heard off in any age before.

he shall scatter among them] That is, among the Bishops and cruel Harpyes, the Monks Inquisitours.

the prey, and spoil, and riches] For this end was so palpable in the managing of this persecution, that for a man to have been rich, was enough to accuse him for an Heretique.

and he shall also forecast his devices against the strong holds,] For he took the strong holds, Castles, and fenced Towns,

Hist. Wald.
p. 1. b. 2. c.
1. c. 3. p.
7, 8, 9.

Hist. Al-
ing. c. 2.
p. 120.
129.

by deceit and pretence of peace, as also the History doth expressly manifest. *[even for a time]* For the time of his power and indignation is set and determined Verse 36. over a time, two times, and half, he shall not passe. See Chap. 12. 7. and before this, the gusts of his rage are limited, and there is a time of respiration to the Church, and of staying the Oppressour, Chap. 11. 32, 33, 34. and 9. 25, 26.

And thus much of the Description of Antichrist and his wars in general; now followeth a more special and particular Description. See the like form of proceeding Chap. 9. 24.

Sect. 9. The particular description of the War of Antichrist against the Turks and Sarasins.

VERSE 25. *And he shall stir up his power*] *Heb. 79* A-
waken it. His power, was the power of the Christian
Princes and People of the West: His power being mighty,
but not in his own power, Chap. 8. 24. He stirred up or a-
wakened it, by a most effectual oration made before them,
first at *Claremont, An. 1095*. Afterwards by his Preachers in
all the Countreys of the West, whereby he did incredibly
inflame them to the war against the *Turks and Sarasins*, for
the recovery of the holy Land.

and his heart] That is, great affection.

shall be against the King of the South] That is, against the
Sultans of the *Turks and Sarasins*, who had overflowed the
South, the holy Land, with a great army, Six hundred
thousand Foot, and One hundred thousand Horse. But be-
ing consumed by sword, famine, pestilence, they were great-
ly diminished, beside the parting of the Army: And there-
fore the hostile army is proposed in greater terms.

Paul. c. 2.
myl.

and

and the King of the South shall be stirred up to battle with a very great, and mighty army] For Solymán Sultan of Asia, first opposed with an incredible multitude : Then Cassianus and Corbanus in Syria with an host innumerable : Lastly, the Caliph of Egypt with Three hundred thousand. See Verse 22. Chap. 8. 24.

Paul. & Amyl. in vita Phil. f. 77. 6.

but he shall not stand] For he was broken down by the armies of Antichrist : The three Kings subdued : Solymán in Asia, Cassianus in Syria, the Egyptian Caliph in Judea. The first, by passing to the South from Nicea, to Lycia, Pamphilia, Cilicia : The second, to the East, even to Edessa : The third, to the pleasant Land, Chap. 7. 8. and 8. 9, 10. But policy and treason opened the way to these victories, as it followeth.

for they shall forecast devices against him.] For the Christian Captains made passage for their conquests by politike designs, plotted with the native and domestick Christians of Asia and Syria, from Nicea forward : Without which they had not conquered the enemy, as the History doth accurately and expressly shew. See Paul. Amyl. Jer. 49. 30. Ezek. 38. 10. Esth. 8. 5, 3. and 9. 25.

Verse 26. And eating of the portion of his meat, they shall break him down] So I translate according to the Hebrew verity. And this was done at Antioch, where the Christian army of Antichrist under pretence of truce and peaceable commerce, and table-fociety, plotted designs against the Turk with Hemipherrus the Scribe of Cassianus, whereby they brake him down.

and his army shall overflow] Way being made by fore-casting of devices, from Nicea forward, his army overflooded Asia. Afterward in Syria at Antioch, making way by pretence of peaceable commerce, and table-fociety, the army forthwith prevailing, overflowed into all parts, like a torrent running over.

and

and many shall fall down slain.] For of the army for *Solyman* in *Asia* were slain fourty thousand: of the army for *Cassianus* in *Syria*, above one hundred thousand: of the army for the *Egyptian Caliph*, about the holy Land, above one hundred thousand: besides ten thousand in *Antioch*, ten thousand in *Jerusalem*, and many more in other times and places.

Verses 27. And both these Kings hearts] That is, the heart of Antichrist in his Captains of the West, and the Turkish King with his people.

[shall be to do mischief,] That is, to mischief one another, by what means they can.

and they shall speak lies at one table] That is, pretend favour, and intend mischief, in commerce of speech, and table-society.

This was done (as hath been said) at *Antioch*, the head City of the East, the main stay of hope and refuge to the *Turks*, on the taking or losing whereof the issue of this war fundamentally depended. See *Paul. Amyl.* There the Western-host, and the *Turks* within, being both brought to the last extremity, made truce: During which, the *Turks* usually came into the camp of the Christians, and again the Christians among the *Turks*, as if were in a faithful commerce of peace, as the Historian speaketh: In which kinde of society, the adverse parts usually eat and drink together. But in this commerce they spake lies, intending really to mischief one another. For *Cassianus* pretended this truce as a pledge of yeelding: But under this pretence, he sought the utter ruine of the Christian army, by the expected host of *Persians*. *Boemund* also with the Christians on the other side, under colour of this friendship and society, plotted designs of treason with *Hannipherrus*, which also with admirable opportunity he accomplished, taking *Antioch* before the coming of the *Persians*. The army by this occasion prevailing, forthwith overflowed into all parts. Or it may be
another

another project is here signified after the taking of *Antioch*. So the Communion of the Pope by his Legats may be understood that which he had with the *Egyptian Caliph*, with whom they staying a certain time, intended their own ends; and the *Caliph* also under pretence of a firm Covenant, being altogether disposed to work mischief, took advantage thereby of catching away *Judea* from before the *Latines*, and so of making frustrate so far as he could, their hope of going forward after the taking of *Antioch*. Read *Paul. A-myl. fol. 85.*

but he shall not prosper; for yet the end shall be for the time appointed] For *Antioch* was taken, and afterward that and all the Country lost again by the Pope. Also the *Egyptian Caliph* being afterward overcome by the *Latines*, lost *Judea*, Verse 40. And both Pope and *Mahomet* shall come to their full end at last.

Verse 28. Then shall he return into his Land] For after Conquest of *Asia*, *Syria*, *Judea*, a great part of the Popes army joyfully returned.

with great riches] Got in the Tents of *Corbanas*, and from the *Saracens* at *Askelon* in *Antioch*, *Jerusalem*, as the History doth shew. *Ceteri procures* (saith one) *domum revere, pleni gloria, & divitiis.*

Paul. o. E-myl. l. 4. in fine.

and his heart shall be against the Holy Covenant.] As his heart was against the *Turks* abroad, Verse 25. so against the Holy Covenant at home. This is the Gospel, and it comprehendeth all the Ordinances of Christ, *Isai. 24. 4, 5. Psal. 25. 10. and 44. 18.* And Antichrist here is said to be against the Covenant, by labouring to subvert the Ordinances of Christ, and to set up his own Antichristian devices and abominations Vers. 31. which now he wrought more effectually then ever before, after the overflowing of the *Turks*, as the History doth shew. For *Paschal* the second and *Callistus* so promoted the Kingdom and Errours of Antichrist,

that by the year 1122. he attained to his full and perfect swinge, in the actual execution of his Antichristian devices. See *Char. Chron. Myst. Iniq.* p. 280, &c. p. 289, 290.

and he shall do, and return to his own Land] That is, against the *Turks* and *Saracins*, as appeareth Verse 29. various expeditions of the armies of the Pope are signified: Whose custome was to do and return, do and return, to their own Land. Their doing short, sudden: their returning quick, hasty: both frequent and various.

Verse 29. *At the time appointed*] Which I take to be the year 1146. and thence forward, to 1291.

he shall return and come toward the South] Against the *Turks* and *Saracins* by various and potent Expeditions.

but it shall not be as the former, even so the latter] Or it shall not be as at the first, even so at the last. See *Deut.* 13. 9. *Dan.* 8. 3. *Isai.* 24. 2. *Gen.* 18. 25. *Deut.* 1. 17. and so it came to passe. From the foresaid time forward, God blasted these latter Expeditions, even until the Kingdom of *Jerusalem* was lost, and the Christian forces utterly expelled.

Seet. 10. The particular Description of the second War of Antichrist, against the Waldenses and the Albigenses.

Verse 30. *And the inhabitants of the waste places of Kittim*] *Kittim* is *Italy*, or rather more generally the Countreys of *Europe*. And כִּי־יִי not כִּי־יִי doth never signifie ships, but properly the Inhabitants of waste, desert, or thirsty places, *Isai.* 13. 21. and 34. 14. with *Luke* 11. 24. *Isai.* 23. 13. and the word is applied to the Saints, *Psa.* 72. 9. and 74. 13. These are the *Waldenses*, that inhabited the waste and desert places, whereabout they rose at first, and wherein they retired themselves to escape the rage of Antichrist: The *Alps* and *Pirenean Mountains* were their habitation. They

They were hidden also in the Wildernesse spiritually, *Apos. Meru. Myst. Iniq. p. 327. 328.*
12. 6, 14. and 17. 3.

shall come against him] By the spiritual sword, from the yeer 1160. by the material sword also, from the yeer 1109.

therefore he shall be sore grieved] So signifieth נכאח, from the root נאח, and it noteth excesse or an extreme degree of sorrow, such as vexeth inwardly, and bewrayeth it self by dejection of countenance, *Psal. 109. 16. Prov. 15. 13.* such as consumeth the body, and causeth the flesh to pine away, *Prov. 17. 22.* such as is desperate and intolerable, *Prov. 18. 14.* And such was the sorrow of Antichrist for the unprosperous successe: and the greatnesse of his sorrow is signified for two causes, his unprosperous successe against the *Turks* and *Saracins*, Verse 29. and the rising of the *Waldenses*, Verse 30. And for the former cause Pope *Lucius* and *Urban* died for grief, neither could the latter lesse afflict him. *Usser de sut. Ecclef. pag. 261.*

and shall return] That is, from the Turkish war; for he immediately converted his forces from the *Turks* and *Saracins*; upon the *Waldenses*: And the duplicity of his war is implied in that he is said to do by course, going and returning from the one unto the other.

and have indignation against the Holy Covenant] An indignation furious and tending to destruction, so צדק Zeph. 3. 8. *Isa. 30. 27. Cum res ex animi sententia non succederet,* *Cant. 13. cap. 2. p. 12. l. 1.* (saith one) *Papa indignatus, alterum gladium pro suo more vibrat.* First, his heart was onely against the Holy Covenant, Verse 28. The *Waldenses* arising in defence thereof, his desire striketh down into deep sorrow, Verse 30. Lastly, hope of victory coming on, his deep sorrow ascendeth upward into a furious indignation: His indignation is vented on the *Waldenses*, by a destroying war, but properly (as it is here said) against the Holy Covenant in them.

and he shall do and return] The manner of the war of his

Souldiers of the Crosse is described, as before against the *Turks*: Their various and frequent expeditions, with short dispatch and quick returnings. See *Hist. Albin. pag. 2.* This war began in the year 1209. By sundry expeditions the holy people were cruelly destroyed, until the year 1218, when they recovered themselves, and prevailed: Neither could the Pope any more by force prevail against them. At length by deceitful and fraudulent devises, in the year 1229, he oppressed them utterly, and scattered the remainders of them, and being scattered he endeavoured to consume them by persecutions. And this is the second means whereby Antichrist came unto the perfection of his Kingdom, as it may be proved by two Arguments. First, because of those three means Chap. 8. 9, 10, 11. the first of them whereby Antichrist grew up unto the *Mahometans*, is set immediately before this Verse: But the third means whereby he grew up to the Prince of the host of Heaven, by taking away the daily sacrifice, is set immediately after, to wit Verse 31. and therefore the second of those means, whereby he grew up to the army or host it self, to wit the *Waldenses* and *Albigenses*, is put between. But it is necessary that it should be interposed in this Verse 30. and expressed in the words before described, or else it must needs be altogether omitted. The second reason is, because his indignation arising against the holy Covenant, by the occasion of the Insurrection of the *Albigenses* inhabiting the deserts, and declared by doing and returning, as before it hath been said in the description of the war against the *Mahometans* Verse 28. must properly and naturally be expounded of the war and persecutions intended against the *Albigenses*.

and he shall have respect to them that forsake the holy Covenant] So ב' is expounded with by following Verse 37. These that forsake the holy Covenant, are the Antichristian apostates, the Princes and people of the West, as also the Princes

Princes of the *Albingenses*, which had revaulted from their Faith: Whom Antichrist (the *Albingenses* being now oppressed in the year 1229.) forced to take utterly away the daily Sacrifice, to wit, by a fuller and more perfect apostacy, as it is declared in the words following.

Verse 31. *And arms shall stand for him,*] That is, the Emperours, Kings and Princes of the Christian world shall stand for Antichrist or on his side: at his instigation falling into a more full and absolute apostasie.

and they shall pollute the sanctuary, the strong hold] That is, the Temples or places of worship.

and they shall take away the daily sacrifice,] That is, the true doctrine, and worship instituted by Christ.

and shall set up the abomination making desolate.] That is, Antichristian idolatries and superstitions, corrupt doctrine and unlawful worship. The same which was begun from the beginning of the 1290 dayes, *Dan.* 12. 11. Now the *Albingenses* being oppressed was brought unto perfection; as it is expressly declared in the History of the *Waldenses* and *Albingenses*. *Hist. Albing. book 2. chap. 7.* at the year 1229.

Verse 32. *And such as do wickedly against the Covenant, shall be corrupt by flatteries:*] Or, he shall cause them to play the hypocrites, by reason of flatteries, To wit, by reason of the deceiveableness of iniquity, *2 Thes.* 2. 10. Or, by the enticements of riches, pleasures and honours, and by the baits of liberty and immunity, he shall draw them to hypocrisie, and unto consent in Apostatical Religion.

but the people that do know their God, shall prevail and do great things.] For the *Waldenses* themselves being scattered abroad, by little and little increased, propagating the Gospel; and a little after, *Wickliff* and his followers arose, and the *Hussites* in *Bohemia*, restoring the doctrine of the *Waldenses*; and both by the Word and War prevailing and doing great things.

Verse 33. *And they that understand among the people, shall instruct many*] By converting many out of Antichristianism; which was done especially since the standing up of *Luther*, to wit, in *Germany*, *Helvetia*, *Swedeland*, *Denmark*, *France*, *Low-Countreys*, *England* and *Scotland*.

yet they shall fall by the sword, and by the flame, by captivity, and by spoil for certain dayes] So מ'י' without מ'י' and so in most of the foresaid Countreys, the Saints oppressed for a time with short afflictions, did suddenly arise triumphing into a state of liberty and security; which is so cleer and commonly known, that it hath no need of farther Declaration out of History.

Verse 34. *Now when they shall fall, they shall be holpen with a little help*] That is, with a help little in its own nature, infirm and despicable in the eye of flesh. So it came to passe in *Germany*, *France*, *Flanders*, *England* and *Scotland*, as appeareth out of Histories. The Reformers in *Germany* holpen by weak means, arose at last in the year 1555. In *England* they arose in the year 1558. the next year in *Scotland*; and a little after in *France*, and the *Low-Countreys*, they arose also from weak beginnings, and by mean strength, after short gusts of persecution.

but many shall cleave to them by flatteries.] That is, many prophane persons and hypocrites, and many false brethren of the faction of Antichrist, shall adjoyn themselves unto the reformed Saints coming out of the mystical *Egypt* and spiritual *Babylon*: as a mixt company went forth with the Jews out of *Egypt* temporal, *Exod.* 12:38. And as in the return out of *Babylon* temporal many were adjoyned, that married strange wives; whose children spake partly the Language of the Jews, and partly the Language of *Ashdod*; also many that had secret intelligence with the enemies, and favoured traitourously their designs. Now by reason of the Conjunction of such persons, the Holy Ghost seemeth

to intimate, that the Reformed Church in its first and imperfect state should be in part impure: So that the sound brethren should need purgation by affliction, and the false brethren should come to be purged out and separated by judgement, after that the Church should be overgrown with bryars and thorns by reason of the long continuance and prevailing of them, which is also expressly declared in the next Verse.

Verse 35. *And some of them of understanding shall fall, to refine among them, and to purge, and to make white,]* The end of their afflictions is signified, the purification of them in manners and doctrine,

even to the time of the end, because it is yet for a time appointed.] The affliction and fall of them, and their purgation thereby, hath hitherto continued by several kinds and degrees and gusts of persecution: The last part thereof shall be the three dayes and half, and therewithall shall expire the one thousand two hundred and ninety dayes of Antichrist: And this is the time of the end here spoken off. See Verse 40.

SECT. 11. *The controversial part upon Verse 36. and downward.*

The opinion of Junius and others is oppugned, holding that it is Antiochus Epiphanes, whose Description is continued from Verse 36. to the end.

GRASERUS and Master BRIGHMAN confute this opinion by sundry Arguments. He that desireth a larger discourse, let him read GRASERUS himself. In the mean time, from the said Authour, I will transcribe these following Arguments, with a little addition.

1. That phrase Vers. 36. *he shall do what him lists*, is usually applied

applied to irresistable and uncontrollable Monarchs, Verse 3, 16. Chap. 8. 4. and cannot be applied to *Antiochus*, over whom the *Romans* were so imperious, that at the threatening look and command of the Ambassadour *Popilius*, he was forced to retire out of *Egypt*, and leave his prey. Adde to this, that he was inwrapped with many difficulties at home.

2. Neither will that phrase agree unto him, Verse 37. *He shall not regard the god of his fathers.* For *Antiochus* did not onely worship or seem at least to worship *Jupiter Olympius* and *Xenius*, which were the gods of his fathers: but also ordained games for the honour of *Liber pater* and *Hercules* himself, 2 *Maccab.* 6. 1, 7. He endeavoured also to thrust upon the Jews the Idols of *Grecia*, and cruelly avenged their contempt. *Piscator* alleadgeth on the contrary, 1 *Macc.* 1. 43. But there it is not said that he left his own gods, the gods of his fathers: But rather the contrary, that he commanded other people, together with himself, to worship the same gods of his fathers, which he himself did.

3. Neither will that phrase agree unto him, Verse 37. *neither shall he regard the desire of women*, women being here of the plural number: A disregard of the desire of women in general is understood: which cannot agree to *Antiochus*, who was an husband, had children, was careful of them, 1 *Mac.* 6. 2. 2 *Mac.* 9. 25. *Iosephus*, l. 12. c. 14. *Piscator* saith, This phrase agreeth to *Antiochus*, because he would not permit his own Wives (whereof one served the god of *Israel*) to worship any other god save *Jupiter Olympius*. But be it so: How is this among the marvelous things, Verse 36? It is a more common note then that it may serve to characterize him. It might have been as well said He did not regard the desire of men, or the desire of his subjects. Again, If one of his Wives did serve the god of *Israel* onely, why is it said The desire of women in the plural number?

And

And why נשים of women, and not rather אשה of his wife? And it is not likely, that the worship of *Jupiter* did crosse the desire of his heathen wives? Besides, what matter of moment was it to the Church, to know how *Antiochus* did carry himself toward his wives? Lastly, it is women in generall, whose desire the King here spoken of, is said to disregard.

4. Neither will that agree unto him, vers. 37. *Neither shall he regard any god, but he shall magnifie himself above all.* How can this agree unto *Antiochus*, who by one question and command of *Popilius*, was expelled out of *Egypt*, whom also the *Maccabees* resisted unto his face, and brought unto despair.

5. Neither that, vers. 38. *He shall honour a god, whom his Fathers knew not, and a strange god,* vers. 39. *Junius* will have this strange god to be the Idol of the Samaritans, which *Antiochus* called *Jupiter Xenius*, 2 Mac. 6.2. But *Jupiter Xenius* was indeed an Idol of strangers, but no strange god, being most known unto *Antiochus* his Fathers. For *Seleucus Nicator* sacrificed unto *Jupiter*, *Paus.* l. 1. And *Antiochus* himself promoted the worship of *Jupiter* by all possible means, avenged the contempt and neglect of him.

Graf. de
Antic. p.
252. Joseph.
Antiq. l. 12
c. 7.
2 Mac. 6.

6. How did he cause men to rule over many, and divide the land for gain? vers. 39. seeing he possessed little more then the Kingdom of *Syria*: and if he possessed any other for a time, he was from thence cast out again; being repulsed from *Egypt*, and likewise from *Persia*, and his men overthrown and cast out of *Judea* by *Judas Maccabeus* and his brother.

1 Mac. 6.

7. So great, so formidable, and so victorious an expedition as is described, vers. 40. cannot be attributed unto *Antiochus Epiphanes*; no History maketh mention thereof. The Patrons of this Opinion will have it to be the third Expedition of *Antiochus* into *Egypt*; proving a third from vers. 29. but it shall not be as the former, or as the latter: whereas there is nothing spoken of *Antiochus*, as hath been shewed; and the

Particle *Fau* is used onely by a Pleonasm, to this effect, That the latter Expedition should not be successfull as the former. So the phrase is used, *Isa. 24. 2. Gen. 18. 25. Dent. 1. 27.* And whereas *Junius* assigneth this third Expedition to *Antiochus*, in the last year of his Raigh save one, against *Ptolemaeus Philometor* King of *Egypt*, it cannot be for these Reasons:

First, because his ground is false; For because that *Florus* and *Zonaras* do say, That *Ptolemaeus* expelled his brother *Physcon*, therefore *Junius* imagineth, that *Antiochus* favoured *Physcon*, and thereupon took occasion of a third Expedition into *Egypt*: whereas the foresaid Authors do mention no such thing. And the consequence is not probable: for as much as the contrary would rather follow thus, The Brethren in *Egypt* were at variance, therefore they feared not *Antiochus*, as being imployed otherwise. For *Zonaras* affirmeth, That in the second Expedition of *Antiochus*, they perceiving his craft, were reconciled.

Secondly, *Antiochus* could not think of such a third Expedition, in the last year of his Raigh save one: By reason of the Rebellion of the Jews, and Tumults beyond *Euphrates*, and his Treasury exhausted, and the danger of provoking the Romans; by one question of whose Ambassador he had been lately expelled out of *Egypt*.

Thirdly, if he in a third Expedition subdued *Egypt*, *Lybia*, *Ethiopia*; vers. 42, 43. by so strange and so victorious an inundation, as is here described; why was he then so cast down in *Babylon*, at the hearing of the successes of the Jews? *1 Mac. 6, 7, 8*: The greatness of such fortune would have swallowed up so small a discomfort.

Fourthly, in the last year of his Raigh save one, he went into *Persia* with half his Forces: another part committed to *Lysias*, to oppose the Jews therewith, by whom he was also overcome: Of his Egyptian affairs, not a word in History.

Fifthly, the Holy Ghost speaketh here of the taking of *Egypt*,

Mat. 6.

Mat. 3.

9.

Mat. 3.

2, 34, 39.

and 4, 35.

Mat. 4. 11.

307, 66.

Egypt, as in the way and in the passage onely.

Sixthly, the King of the South is first said to oppose the King of the North: whereas *Antiochus* was not provoked by the King of *Egypt*, ver. 40.

Seventhly, *Justine*, l. 34. saith, That *Antiochus*, after he was cast out of *Egypt* by *Papilius*, in his second Expedition returning into his Kingdom, there dyed, leaving a yong Son behinde him. Of a third Expedition neither speaketh *Justine* one word, but rather contradiceth it, as in the words alleaged. Neither is a third mentioned by *Iosephus*, *Livy*, *Florus*, the Authors of the Books of *Maccabees*, who yet expressly name his second Expedition, 2 *Mac.* 5. 1. The description of *Daniel* argueth a subduing of many and mighty Nations. Could all these Historians omit so notable an Expedition in the History of *Antiochus*, if any such had been?

Eightly, it is not likely, that *Daniel* should end this prophetic in *Antiochus*; seeing the calamities of the very Jewish Nation ended not with him. Neither can the foresaid Expedition be attributed to the successors of *Antiochus*, being meaner then he.

Ninthly, how did *Antiochus* subdue all other Nations and countries about *Judea*, save onely *Edom* and *Moab*, and the chief of the children of *Ammon*? As if those three were also his Enemies, whereas they were his helpers.

Tenthly, this being the greatest and most noble Prophecy in *Daniel*, it is reason that it should comprehend as much as the former Visions did; which ended in the Roman Empire and Antichrist: And therefore this cannot end in *Antiochus Epiphanes*.

Lastly, it cannot end in *Antiochus* and the Grecian Empire, because it is extended to the standing up of Christ in the last time, and the Resurrection of the dead, cap. 12. 1, 2, 3, 13.

SECT. 12. *The second Exposition of the same part, from v. 36. downward, according to the Opinion of Mr. Brightman.*

Vpon these grounds *Graserus* and *Mr. Brightman* renouncing the former exposition, turn themselves another way; *Mr. Brightman* by the King spoken of, *v. 36.* understandeth the Roman Empire in general, including first the heathen Emperours to *v. 40.* their actions about the Jewish Church, and in honour to the true God. Then *v. 40.* he saith, the ruine of the Empire is described; first, by the wars of the Saracins, under the title of King of the South; then by the wars of the Turks, under the title of King of the North. Against which Exposition I propound these difficulties following:

First, how did the Roman Empire before Antichrist, disregard the desire of women? *v. 37.* Answer is made, Because the Emperours children were not made Successors in the Empire, according to the desire of their mothers; Successors being promiscuously chosen, according to the pleasure of the Souldiers. But it is expressly said, that *The King shall not regard the desire of women, v. 36, 37.* which, if it be spoken of the Roman Empire, must especially respect the Emperour thereof. But how can it be imagined, that the Roman Emperor should not be willing, and desire to have his children Successors in the Empire? Though the Souldiers did otherwise, what is this to the desire of the King? And why should the preferment of children in the Kingdom, be called in so generall and remote a description, *The desire of women?* & why the desire of women rather than the desire of men: and of the children themselves?

Secondly, whereas it is said, that *He shall honour the god of strong holds, and the god which his fathers know not;* it is thought, that in these words one onely God is signified, and this the true God of *Israel*: But the true God it cannot be, because this King is said to honour this God; but contrarily, to advance himself, and speak great things against the true God, which is

the God of gods, *vers.* 36. *cap.* 7. 25. *cap.* 8. 25.

Thirdly, if these victorious wars and conquests, described *v.* 40. should be the Turkish wars, and no more said of the Roman Empire, then the Prophecy of the Roman Empire should be begun and not ended, Antichrist not mentioned; the end of the Turk proposed, not of the Roman Empire; and this Prophecy should be unproportionable to all other which speak especially of Antichrist, and of his end.

Sect. 13. *That the King, whose Wars are described v. 40. is Antichrist, I prove by these Arguments following.*

1. **B**Ecause the History of Antichrist being so largely set down before, it is consonant that his end should also be set down, the causes, manner, fore-runners of it, which would not be, unless the Expeditions following belonged unto Antichrist.

2. The Expeditions following, are in revenge of the push inferred by the King of the South; and therefore they belong to him that was pushed at by him, which is Antichrist, immediately spoken of before.

3. The Author of these Expeditions, is the King of the North; and the King of the North before mentioned, is Antichrist, as appeareth by comparing *v.* 15. 20, 21, 25, 36. *c.* 8. 9.

4. It is not probable, that it should be said, that the King of the South should push at Antichrist, and no more added of his war, a diversion following to the History of the Turks.

5. The Expeditions here spoken of, are in the time of the end, *v.* 40. when the standing up of *Michael* is at hand, *c.* 12. 11. and what are those famous wars in the time of the end, those great & last attempts against the Church, *v.* 44. &c. spoken of in other Prophecies, but those that are attributed to *Antichrist*?

6. The fall and last wars of Antichrist, are more notable and more needfull to be known, then the wars and
down-

downfall of any other King, and therefore it is not likely that the last war and downfall of another King, should be here described, and Antichrists pretermitted.

7. *Daniel* in all his other Visions and Prophecies, doth exactly and accurately set down the fall of Antichrist, c. 2. v. 7. c. 8. v. 9. and therefore it is not likely, that in this Prophecy, being the largest and exactest of all the rest, he would conceal it; which yet he should conceal, if these Expeditions were not his.

8. His end, vers. 45. and the end of his wonders, c. 12. v. 5. is at the end of a time, two times and a half, c. 12. v. 5, 7. which is the term of Antichrist his reign, as appeareth, c. 7. v. 25. with *Apoc.* 12. 14. and 13. v. 5, 6.

Sect. 14. The other part, containing the Exposition of v. 36. and downward, to the end of the Chapter.

FROM v. 36. to v. 41. *Graerus* hath expounded this Prophecy of Antichrist, with whom I do consent for the greatest part. But afterwards he turneth to Allegories, far fetcht, remote and unnaturall to this Prophecy of *Daniel*. For in all the Prophecy foregoing no such course hath been observed: But I conceive, there will be no need to flye to such uncouth Interpretations, for the cleering of the Prophecy; as shall appear in the Proceſſe of the Exposition.

Of the Characters of Antichrist.

Vers. 36. *And the King*] that is, Antichrist spoken of before.

shall do what him list] arrogating power above Law, contrary to Law, beyond Law, 2 *Theſſ.* 2. 3, 7. *Dan.* 7. 25.

and shall exalt himself, and magnifie himself] contrary to Christ, who humbled himself, *Phil.* 2. 7, 8.

above

above every god] that is, all that is called god, Kings and Magistrates, 2 *Thess.* 2. 3. *Joh.* 10. 35. *Psal.* 82. 6.

and he shall speak] that is, Magisttally, Doctorally, as an independent Law-maker in things spirituall.

marvellous things] That is, Errors of an high nature, against the Offices and Worship of the Son of God, with great pride and presumption, and in a marvellous strain of Scholasticall profundity. See c. 7. 8, 25. c. 8. 23, 24, 25. 2 *Pet.* 1. 8. *Jude* 16. *Apoc.* 13. 5. 1 *Tim.* 4. 5.

against the God of Gods] Christ, Michael the Prince of Princes, c. 12. 1. and 8. 11, 25. *Apoc.* 1. 5. and 17. 14. *Psa.* 89. 27. How this is done, is declared, Verse 31, 37, 38, 39. c. 8. 11, 12. and 7. 25. by nullifying his offices, removing his Laws, Worship, setting up his own devices and abominations.

and shall prosper] As c. 8. 11, 12, 24. whereby is noted a continuation with prosperous successe, in this his insolent presumption.

until the indignation be accomplished] That is, untill the end of Antichrist his raig and persecution, Verse 30. with c. 12. 7.

for an accurate determination is made.] To the end of a time, two times and half, 1260. dayes, 42. moneths, c. 12. 7, 11, 12. and 7. 25. *Apoc.* 11. 2. and 3. and 12. 6, 14. and 13. 5, 6. See *Isa.* 10. 22, 23. and 18. 22. *Dan.* 9. 27.

Verse 37. *Neither shall he regard the God of his fathers*] That is, he shall not regard Christ, regarded by the Apostles, in the way of his Ordinances: but he shall not regard him, that is, not deny him absolutely, but slight him, in changing his Ordinances at his own plaesure.

nor the desire of women] Heb. נָשִׁים the lawfull desire of women, that is, marriage, which he regardeth not; that is, lightly esteems in all, forbids to the Clergy, as it is foretold, 1 *Tim.* 4. 3.

nor regard any god] For he advanceth himself above the Civill Magistrate, despising Government, 2 Pet. 2. 10.

For he shall magnifie himself above all.] above all orders and kinds of Government; First Ecclesiasticall, for he shall not regard the god of his fathers. Secondly, Oeconomically, for he shall not regard the lawfull desire of women. Thirdly Politically, for he shall not regard any god. And in all these he regardeth not the god of his fathers, because his fathers the Apostles regarded and preached the offices of Christ unto the world, *Apoc.* 1. 5. the lawfull use of Marriage, *Heb.* 13. 4. and obedience to the Magistrate, *Rom.* 13. 1.

Verse 38. *But in his place*] That is, the place of Christ.

he shall honour the god of Temples] *το οὐρανόν*, as Verse 31. that is, the Saints, to whom the Temples are dedicated, and images set up therein. This god, Antichrist is said to honour: which is a generall word, comprehending all degrees of religious worship, *θεοῦ, ἐκδοῦντος, λατρείαν*;

and a god whom his fathers knew not] That is, the grand Idol in the Masse, the breadden god; a god not known or heard off, muchlesse acknowledged by his Fathers the Apostles. Or else all the Idols of Antichrist in generall are signified hereby: for they were all unknown to his fore-fathers the Apostles.

shall he honour] bowing, kneeling, cringing, knocking of the breast before it, yielding divine worship to it, and consecrating to it things of price, as in the next words.

with gold, and silver, and precious stones, and pleasant things.] For with these in offerings and ornaments, Antichrist honoureth both the god of Temples and the breadden god, setting a great part of his divine honour in externall pomp and lustre and earthly magnificence. His golden Images, guildings, coverings of gold, pleasant paintings, consecrated vessels of gold and silver, vestments and copes set with gold, silver. pearl, adorned with pleasant works, are abundant

Verse 39.

Verse 39. *And he shall do in the munitions of Temples with a strange God*] That is, with the Idols before declared, which are kept and worshipped in those muniments or strong holds; to wit, in those strong and stately edifices. The particle *⁊* doth sometimes signifie as much as *⁊* or in, not only *to* or *for*. But how in those strong holds or Temples he shall do with a strange god, it seemeth to be cleerly shewed, Verse 31. to wit, by polluting the sanctuary the strong hold, and by taking away out of it the daily sacrifice, and by setting up therein; namely, In the said sanctuary the strong hold, the abomination making desolate, which is the strange god here spoken off.

⁊ to whom he shall acknowledge, he shall encrease with glory, and he shall cause them to rule over many.] That is, whom Antichrist shall see and acknowledge to be faithfull unto him, and defenders of his idolatries, he shall make them to rule over many both in Church and Common weale. For (to use the words of *Bullinger*) he createth and confirmeth Kings, constituteth Princes, ordaineth Bishops, Doctors and Prelates of the Church, neither doth he constitute any other through the world, but such as swear to be for him and his Religion. Whence, and happily more truly, the said *Bullinger* translateth the words after this manner: which whosoever shall acknowledge, even as the Antichristian Princes and Prelates do, those Antichrist shall encrease with honours, and shall cause them to rule over many.

and he shall divide the land for gain.] For as the same Author addeth, lands of all kinds, Collations, Offices, Prebends, Places of government, and most ample riches in the Land, he bestoweth upon that kind of people only: But he bestoweth the same as a reward of their faithfull service, and yet not altogether freely, but for gain also, receiving some part of the benefice bestowed.

R

Sect.

SECT. 15. *A Repetition of the wars of Antichrist. v. 40.*

BY reason of the description of Antichrist, repeated from Verse 36. his wars here seem also to be repeated: And for this cause also, that by a certain order and methodicall course, the Prophet might descend to the describing of his utter destruction.

Verse 40. *But in the time of the end, the King of the South shall push at him*] The time of the end in the larger sense is with Daniel that time when Antichrist began to ascend to a notable increase of his power and Kingdom, as from the times of Charles the Great, and more fully from the times of Hildebrand, as it is expressly said, Chap. 8. 17. Yet in a stricter sense, the time of the end is that time wherein the yeeres of Antichrist are finished, Chap. 11. 35. 45. The King of the South by an Enallage of the number, signifieth the Mahometan Kings and Princes, whether of the *Saracens* or *Turks*. The *Saracens* first fought with Antichrist from the year 840; and by little and little, other causes also together adjoynd, insisted on him his deadly plagues, whereof mention is made, Ap. 13. 3. *Machiab. Flor. Hist.* That plague or deadly wound was by little and little healed, the *Saracens* being cast out of *Italy* and *Sicily*, and more yet by that expedition into *Africk* against them in the year 1087. *Sigon.* and lastly more perfectly by that great expedition against the *Turks* and *Saracens* in the East, about the year 1097. The wound was also healed, in the overthrow of all other enemies, through the successfull achievements of *Otho* the Great and his followers. Now by those expeditions, and especially by the last against the *Turks* and *Saracens* in the East, the King of the North, that is, Antichrist, rushed against the Mahometans like a whirlwind, with Charets and Horses, and with great fleets or with many ships, and overflowed

flowed and passed thorow. At length he came into the Holy-land (as they call) or into *Judea*, called the pleasant land, many Countries falling under him. He came into the *Holy-land*, at the last term of his inundation: Seeing that he touched not the land of *Edom*, nor the land of *Moab*, neither the beginning of the children of *Ammon*, that is, not so much as the first or ourmost borders of them. Wherefore these, and not the other Countries adjoyned, did Antichrist subdue. Or happily the land of the children of *Ammon* is called *רַמְמִית* the beginning, in relation to the land of *Moab* and the land of *Edom*: Because among those three Countries, the land of *Ammon* did lye next unto the North, as a beginning of the Countries, first obvious to the Latines coming from the North. So that although the land of *Ammon* as a beginning of the other Countries, did first lie open unto Antichrist, yet it is affirmed that it should escape out of his hands: The *Holy-land* only subdued and taken out of the hands of the Infidels, which was the main thing intended in this expedition:

Furthermore it is added, that Antichrist should not only subdue the Countries, but also should stretch forth his hand upon them, and pillage them and carry away the spoils of them, Verse 42, 43. and so indeed he did in the foresaid expedition. And in this respect, as also in respect of overthrow and slaughter the land of Egypt did not escape, Verse 42. For in the last proceedings of this first expedition, to wit, at *Ascalon*, he had power over the treasures of gold and silver, and over all the pleasant things of the Egyptians, and of the *Lybians* and *Ethiopians* also, which are wont to be joyned with the Egyptians in wars, 2 *Chro.* 12. 2, 3. *Ezek.* 30. 5. *Ier.* 40. 9. I conceive, that first and great expedition of Antichrist here only to be described, which was ended or accomplished in the foresaid victory over the Egyptians. In that last victory (saith *Paulus Emilius*) more then a hundred

thousand of the Egyptians, and of other Nations either subject to them or confederate with them, such as the *Lybians* and *Ethiopians* are wont to be, as hath been said, are reported to have been slain. So great prey was taken there as was not taken before, though all the battles in this war that went before were put together. So (saith he) the Turkish war being ended, the Egyptians being slain, a yoke being put upon the East, the Nobles returned home full of glory and riches. So before to the same effect, Verse 26.28.

Verse 44. *But sidings shall trouble him from the East*] when afterward the *Turks* and *Saracens* were loosed, having recovered themselves. So Verse 26.

and from the North.] By reason of the insurrection of the *Waldenses* and *Albingsenses*, Verse 30. Hence Antichrist grieved and troubled, went forth with great wrath to destroy many, to wit, of the *Waldenses*, Verse 14.30. Chap. 8.24.25.

Verse. 45. *And he shall plant the Tabernacles of his palace between the seas in the glorious and holy mountain*] Not between two seas, but seas: because in the Countreies bordering on the Mediterranean and Ocean seas, where the Church was seated, signified by the glorious and holy mountain, he erected his Kingdom, oppressing the *Waldenses*, Verse 31.32. But shortly he shall come to his end, the years 1260 being expired.

CHAP. 12.

Verse 1. *And at that time shall Michael stand up*] That is, Christ, *Apoc. 12.7.*

and it shall be a time of trouble] the time of the sixth seal, seventh trumpet, seventh vvall, *Apoc. 16.18.*

and at that time thy people shall be delivered.] For now shall be the Kingdom of Saines, wherein they shall dwell in safety,

safety, their enemies rooted out in the space of 45. yeers, Verse 12. and the elect remnant of them converted, Joel 2. 32.

Verse 2. *Many.*] That is, all, Rom. 5. or because then many shall rise to life, and many to shame. Thus the generall resurrection is compounded with the last plague on Antichrist, Verse 12, 13. Apoc. 11. 18.

Sec. 16. Concerning the times or years set down, Apoc.

11. and 12. and 13. Dan. 7. and 12. &c.

IN this businessse three things are to be orderly dispatched; First, we must search out the Characters of the beginning and ending of these years. Secondly, we must shew, that it is possible; needfull, yea, required that by the Characters of their beginning and ending we should search out their accommodation. Thirdly, I will endeavour to accommodate them by the direction of their Characters according to the measure of knowledge wherewith the Lord hath hitherto been pleased to enlighten me.

The Characters of their beginning, are these. The beginning of the two witnesses to prophesie in sackcloth, Apoc. 11. 3. the beginning of giving up the holy City into the hands of the Gentiles or Nations to be troden under feet, Apoc. 11. 2. The beginning of removing the daily sacrifice, and of setting up the abomination to make desolate, Dan. 12. 11. The beginning of the working of Antichrist, Apoc. 13. 5, 6. Dan. 7. 8, and of his rising among the ten horns, Dan. 7. 8. Apoc. 17. 12. the fall or casting down of the heathen Dragon, and begining of the Dragons flood by way of revenge, and of the womans being in the wilderness, and the beginning of subversion of the Christian Emperours, Apoc. 12. 5, 6, 8, 13, 14, 15. But in speciall I urge foure Characters of the beginning

ginning of these years, three whereof are set down together, *Apoc. 12. 13, 14, 15, 16.* The first, the utter extinction of the Dragon in the heathen Emperours, *v. 13.* The second, the flight of the woman, the Christian Church, into the wilderness of spirituall and temporall desolation, *v. 14.* The third, the rising of the Flood of the Northern Barbarians, *v. 15.* The fourth, the beginning of Antichristian Idolatry, *v. 16.*

The Characters of their ending, are these: To accomplish to scatter the power of the holy people, *Dan. 12. 7.* An end of Antichrists reign, in changing the Laws, and wearing out the Saints of the most high, *Dan. 7. 25. Apoc. 13. 5, 6.* The rising of the Church from under the persecutions of the beast *Apoc. 11. 3, 7, 11.* The beginning of the Kingdom of the Saints, and of new Jerusalem, *Dan. 7. 25, 26. Apoc. 11. 11, 12, 13, 14, 15.* The ceasing of the conculcation of the holy city, *Ap. 11. 2.* The ceasing of the Two Witnesses prophecying in Sackcloth, *Apoc. 11. 3.* The ceasing of the desolation of the Church, *Dan. 12. 11.* and of the Womans hiding in the wilderness, *Apoc. 12. 6, 14.* The bringing in of everlasting righteousness, defæcation and purgation of the Saints, *Dan. 9. 24.* And concerning the time of the end of forty five years after the foresaid years, it is said, *Dan. 12. 13.* *But go thou thy way till the end be; for thou shalt rest, and stand up in thy lot at the end of the dayes.*

I come now to the second point intended; to shew that it is possible, needfull, yea required, that by these Characters we should search out the accommodation of the years. But here a great difficulty doth arise, which in the first place must be removed. For our Saviour in his answer to the Apostles, asking the time of the restoring of Israel, saith, that *It was not for them to know the times and seasons, which the Father hath put in his own hands. Act. 1. 6, 7.* Whereby he seemeth to signify, that the exact time and year of the restoring of Israel, that is, of the beginning of the Kingdom of the Saints, and destruction

destruction of Antichrist, is hidden and unknown, and not to be made manifest to man. If this be so, then either the foresaid years are not determined for the bringing in of this effect, contrary to that which hath been shewed: or else they are so at least proposed in Scripture, that yet they shall never be searched out, nor known by man, untill the end is fully come. Again, *Matthew 24. 36.* our Saviour having spoken of the last time, wherein the Enemy shall be destroyed, and the Kingdom of the Saints arise, *verse 29. 33.* subjoyneth, *But of that day and hour knoweth no man, no, not the Angels of Heaven, but my Father onely.* Which is also farther amplified and confirmed by that which followeth, *v. 37.* *For as the days of Noah, so shall also the coming of the Son of man be:* For as in the dayes before the Flood, they did eat and drink, &c. and knew nothing, till the Flood came and swept them all away, so shall also the coming of the Son of man be: Which the Apostle Paul confirmeth also, *1 Thess. 5. 1. 2. 3.* *But of the times and seasons (Brethren) ye need not that I write unto you: For you your selves know perfectly, that the day of the Lord shall come as a thief in the night. For when they shall say Peace and safety, then shall come upon them sudden destruction.* Whereunto may be added that which is said of the last afflictions of the Church, *Psalme 74. 9.* *We see not our sign, there is not one Prophet more, nor any with us that knoweth his long.* Lastly, the uncertainty of the time is made by Christian argument to stir us up to watchfulnesse, *Luke 12. 40.* *Be ye therefore ready also, for the Son of man cometh at an hour when ye think not.* So *Mark 13. verse 35.* *Watch ye therefore, for ye know not when the master of the house cometh, at Even, or at Midnight, or as the Cock crowing, or as the Morning, lest coming suddenly, he finde you sleeping. And what I say unto you, I say unto all, Watch.* So *Matthew 24. 42.* *Wake therefore, for ye know not what hour your Master will come.*

For

For answer unto these Scriptures, I say as followeth, First to *Act. 1. 6, 7.* that it was not for the Apostles or any of that age, to know the time of the restoring of *Israel*; yet nevertheless it is for them to know it that live in the last age. The Father also hath reserved it in his own power, howbeit in respect onely of superiour ages, from which he purposed to conceal it, not in respect of the last age, whereunto he purposed to reveal it. So in like manner, it was not for *Daniel* to search and understand the time, two times and a half, at the end whereof the Kingdome must begin to be set up, howbeit these times are to be unveiled to the last age, about the time of the end, as it is expressly said, *Dan. 12. 7, 8, 9, 10.* Unto that, *Mat. 24. 36.* and the other passages annexed, I answer two wayes; First, as for the wicked, the day, the hour, the time, the year, is to be hidden from their foreknowledge. And this our Saviour intendeth, when he compares the times of *Noah*, and when he saith, that day should come upon them as a snare, and the like. See *1 Pet. 3. 3, 4. Mat. 24. 37, 39. 1 Thess. 5. 1, 2, 3.* For *Noah* did foreknow the year of the Flood, though the wicked did not, *Gen. 6. 3.* and so in the last times the Saints shall understand, when none of the wicked shall understand, *Dan. 12. 10.* Secondly, as concerning the Saints, our Saviour doth not simply and absolutely deny unto them the foreknowledge of the time, for he knew that the time was to be revealed to his Saints, near unto the end, *Dan. 12. 4, 10.* But he denyeth it onely to the Saints present, and far distant from the end, to whom it was to be unknown, *Dan. 12. 4, 9, 10.* And for this end, lest the long distance should cause security, therefore our Saviour doth accordingly propose the time, as for the present hidden, and maketh use also of the end for which it was hidden, by deborting from security, and stirring up to watchfulnesse. But as for the Saints of the last age, the foreknowledge of the end cannot occasion unto them security, to whom it is not far off, but rather watchfulnesse, because

cause it is near. And therefore as in the time of Christ, the Saints were to be stirred up to watchfulnesse, because the time of the end was unknown: so now they are to be stirred up to watchfulnesse, because the time of the end is known. *Being then far off*; and therefore if known, apt to hinder watchfulness: *Now near*; and therefore by knowledge apt to cause it.

Unto *Psalm* 74. 9. first it may be questioned, Of what time the *Psalmist* speaketh. Secondly, If he speaketh of the last time; then either of those, unto whom the light of the Prophecies hath not yet fully shined: or in comparison with precedent times, when they had Prophets extraordinarily and immediately sent unto them: whereas now they should have none such, but only mediate and ordinary teachers, delivering conjecturall interpretations of numbers mystically involved. Thirdly, the complaint may be, not of the want of knowledge simply, but of the losse and great slaughter of the teachers, by whom knowledge of the times was manifested.

Lastly, although the uncertainty of the time is made by Christ an argument to stir us up to watchfulnesse, yet this hindreth not, but that the yeer of the end or at least the propinquity may be known to the Saints in the last age. For the time was absolutely uncertain to the present age wherein Christ spake; and therefore unto it, the absolute uncertainty of the end might and ought to be applied, as a provocation and incentive unto watchfulnesse.

SECT. 17. *Arguments to prove, that the foresaid years are possible and ought to be searched.*

First, the foresaid years are possible and ought to be searched, because revealed in the word *Joh* 5. 39. Search the Scriptures, *Rom* 15. 4. Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.

Secondly, because those years are parts of that prophesie,

and of those things to come, which God the Father gave unto his Son, to send and shew unto his servants, *Apoc. 1. 1.* Christ did not send to shew the matter without the sense: but that it should be understood: therefore we must search to understand.

Thirdly, because it is said of all the prophesie, and consequently of the times therein contained, blessed is he that readeth, and they that hear this words of the prophesie, *Apoc. 1. 3.* And it is not a livelesse reading and hearing without understanding, which is here spoken off: For such a reading maketh not blessed, *Acts. 8. 30.* Besides, it is such a reading as may be the rule of practise, and therefore it is added, and keep those things that are written therein, and consequently it must be with understanding.

Fourthly, to come neer, our Saviour alledging the prophesie of *Daniel*, concerning the abomination of desolation, whereby the foresaid times are declared and characterized, *Dan. 11. 31. 12. 11.* addeth with all *ἐκ τῶν προφητῶν*, let him that readeth understand. The same speech is applied to the 70 weeks of years, which determine the same events with the years above mentioned: know therefore and understand, *Dan. 9. 24.*

Fifthly, as the time of the end, is neerer at hand, so the prophesie, and consequently the times included are to be unsealed, *Dan. 12. 14. Apoc. 22. 10.* and *1. 3.*

Sixthly, I argue expressly from *Dan. 12.* where the time, two times and halfe being proposed, Verse 7. and *Daniel* professing he understood not, Verse 8. an answer is given, Verse 9. that the words were sealed up till the time of the end, that is, untill the last time immediately before the end, as the phrase is used, *Apoc. 11. 7.* Therefore in the time immediately before the end, those words are to be unsealed, which is farther proved by Verse 10. Many shall be tried, made white, and purified, but none of the wicked shall understand

stands, but the wise shall understand, And it is farther confirmed by the Verse following, where what they should understand at that time in particular, is more fully signified and from the time (saith the Angel) that the daily sacrifice shall be taken away, and the abomination making desolate set up, shall be 1290 days.

Seventhly, I argue from the end intended in setting down these years, which was (as learned Napier speaketh) to prevent security, and move unto repentance. The knowledge of the end (saith he) hath been concealed from former ages, to prevent security; but it is to be revealed to the last age, to move unto repentance. For these ends then the foresaid years are now to be searched, and understood, and to sustain us also in the time of the end, the foresaid years are to be unsealed, *Dan. 12. 4.* And so our Saviour expressly subjoyneth, *Mat. 24. 21, 22, 23, 24, 25.* behold I have told you all before. For to know that it must be so in such a time, and how short the affliction shall be, will be a stay and comfort to our faith, that it faint not, *Mat. 24. 22. Psal. 74. 9.*

Sect. 18. The conclusion, Chap. 12. vers. 4.

VERSE 4. *But thou O Daniel, shut up these words and seal the book even to the time of the end*] Therefore these mysteries were to be hidden from the ages before the time of the end, and in the time of the end only to be revealed.

many shall run to and fro and knowledge shall be increased.] That is, by meditation searching to and fro to find out the mysteries: Or, by travailing to and fro, as the *Waldenses*, to and learn propagate the truth, knowledge shall be multiplied on the earth in the last time.

Verse 5. *Behold two others.*] These seem to be the types of the two witnesses asking of Christ, who is that man clothed

with fine linnen; the knowledge of these mysteries in the last time to be revealed.

Verse 7. *After a time, two times and halfe a time*] a time is a yeer, *Dan. 4. 20.* which in propheticall use containeth 360. dayes: whence three times and an half do contain thrice 360. dayes, and also one half part thereof, that is, dayes or in use propheticall yeers, 1260. as it is expressly declared, *Apoc. 12. 6, 14.*

and when he shal accomplish to scatter the power of the holy people, all these things shall be finished.] This is, to shew that the end of Antichristian persecution shalbe at the end of the 1260 yeers.

Verse 9. *And he said, go thy way Daniel: for the words are closed up and sealed till the time of the end.*] Therefore the foresaid mysteries, especially those about the times of Antichrist, God intended to conceal and hide for a certain time, and only to reveal the same in the last time. And unto this place our Saviour seemeth to have respect when he saith, That no man knoweth the day and hour, not so much as the Angels of heaven, but the Father only, *Mat. 24. 15, 36.* and when he saith, It is not for you to know the times, which the Father hath put in his own power, *Act. 1. 7.* wherefore Christ exhorted the present age, that they would be watchfull, because they knew not the time of the end: forasmuch as it was to be hidden from the former ages, least the long distance of the time being known, should hinder the duty of watchfulnesse. But in the time of the end, whereof see Chap. 11. 40. it seemeth that it is to be revealed: Not unto the world, on whom the end shall come as a thief in the night, especially the last part of the last time: but unto the Saints, which by the propinquity of the time shall be stirred up to watchfulnesse. *Napier* saith a little otherwise, affirming that our Lord speaking of the hiding of the last time, speaketh of the day properly so called, not of the yeer, which he saith is to be revealed. But the Author of the key Apocalypcicall, doth

The Visions and Prophecies of Daniel expounded.

dorh insinuate upon *chap. 5.* that the mystery of the times was not revealed to our Lord himself as man, before his Ascension; and that therefore he spake thereof, as of a thing to be unknown: But he addeth, that *after his glorification he received of the Father the knowledge of this mystery, and revealed it by his servant John unto the Church.* Let the Reader consider all, and hold that which is most right.

Verse 10. *Many shall be purified, made white and tried*] to wit, many of the witnesses of truth, by the persecutions of Antichrist, Chap. 11. 35.

but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand.] For they which have not received the truth with love, shall think the Antichristian lies to be reall truths, 2 *Thef. 2.* *Dan. 11. 32.* and in the time of the end they shall be secure as in the dayes of *Noah*, *Mat. 24.* but the witnesses of truth and the reformed Saints shall understand the mystery of Antichrist, and the time of the end also.

Verse 11. *And from the time that the dayly sacrifice shall be taken away, and the abomination of desolation set up*] That is, from the time when first the true Doctrine and worship instituted by the Son of God shall begin to be removed, and Heresie and Idolatry shall begin to be solemnly set up in the Christian Church, making it desolate spiritually and temporally.

shall be 1290 dayes,] by 30 dayes this number exceedeth the 1260. whereof, Verse 7. and therefore they must begin 30 yeeres before the same.

Verse 12. *Blessed is he that waiteth and cometh to the 1335 dayes.*] In this space of 45 yeeres, there will be the spring of the glorious state of *New Jerusalem*: the Summer thereof shall follow after in the heavenly and immutable condition. The resurrection of *Daniel*, and consequently of all the dead, is described in the next verse. So v. 2. *Apoc. 11. 18.* and 20. 11, 12. Sect.

Sec. 19. *Concerning the numbers of the years.*

THere are two ways to accommodate the years. I will propose both, and leave the Reader to determine.

The first way.

Either the very dark and weak beginning of the signes mentioned, do set the term of beginning to the years: or else the more evident, open and perfect state thereof. The weak and dark beginning of the signes, was before the year 400. the more evident, open and perfect state thereof, about the year 600. I know no other way but these two. For the former way, these Arguments do stand.

1. Immediately after the rising under *Constantine*, the persecution of the Dragon forced the woman into her place in the Wildernes, which must especially be the *Arrian* persecution, and she came to her place in the state of a Wildernes Spiritual through *Arrianisme*, especially about the year 360. and afterward through Antichristianisme, especially from about the year 390. and therefore here we may fix the beginning of the time, two times and half, according to *Apoc.* 12. 13, 14.

2. The years begun at the time, when the true Doctrine and Worship is solemnly taken away, and Heresie and Idolatry making the Church a Wildernes set up, *Dan.* 12. 11.

This was done by *Arrianisme* about the year 360. *Baron. annal. Gildas Hist.* the seeds of Antichrist and Antichristianisme then also hiddenly concurring. The Church was in the way of flight and separation gradually before, but came not through *Arrianisme* to her place in the state of a Wildernes untill this time, as hath been said: and therefore here may fitly be the beginning of the greater Number, to wit, 1290. But about the year 390. the Doctrine and Worship was solemnly corrupted by Antichrist, and Antichristianisme set up,

up,

*Baron. ad an. 359.
ann. 110.
ad an. 360.
ann. 1.*

up, and Idolatry then and not before had its beginnings: and therefore here may fitly be the beginning of the lesser Number, to wit, the years 1260 or time, two times and half. *Syricius* seemeth to have bin the first Antichrist, signified by the Star that fell from Heaven, *Apoc.* 8. 10. from whence (as it is most probable) the decretall Epistles first began, who arrogated and made great way for Dominion over all Churches, and first established the Law of an unmarried estate among the Clergy, which is the Character of Antichrist and Antichristianisme, *Dan.* 11. 37. and brought in the commemoration of Saints into the office of the Church after the manner of the Heathen Worship, and thereby encouraged the invocation of Saints, which together with other Idolatry, began to be in use between the year 380. and 400. as Mr. *Perkins* in his Problems hath clearly shewed. Now if Idolatry came in between 380. and 400. then about 390. And *Syricius* did all this about the year 390. I make little matter, that I cannot set down the precise year thereof exactly, seeing *Syricius* began but about five years before to be in the seat of the Pope, and the holy Ghost seemeth not so much to look at the niceties of numbers as alwayes to expresse the few broken pieces: but looketh especially at the perfect and round number, which is the number decadical, and so the number 390, may be set down for the beginning of that which happily in some degree began three or four years before. See *Corn.* a *Lap.* upon *Ezek.* 29. 12.

3. The years begin at the coming in of the Barbarians, which are the primitive ten horns: And as Arianisme came to its strength about the year 360. so the Barbarians began at that time effectually and successively to break in upon the Empire, judgement answering unto sin. The Persians made the first onser, and in the issue took away five Provinces from the Roman Empire, and the bank being thus broken down, the whole flood of the Barbarians followed after, from about

Morna.
Myst. pag.
50. 51.
Tit. cult.
sanct. n. 7.
& 10. p.
90. 93.
Tit. Ima-
go. p. 78.

Amnia-
200.

the

the year 364. After the year 378. there followed a cessation of the Arrian Heresie and Persecution, and therewithall a cessation of the irruptions of Barbarians for about ten years; and then the Antichristian Heresie and Idolatry succeeding from about the year 390. the inundation of the Barbarians came in afresh again, with a new and stronger beginning: So that from this time forward it could be no more interrupted, but continued and increased untill the Empire of the West was utterly dissolved. For the cruell Barbarians from the North came in irresistibly upon Britainy from about the year 390. and horrible intestine wars following in the residue of the Empire, and making way for these Barbarians, and also for the rest, about five years after, namely, from about the year 395. the Gothes and all the other Barbarians followed, and entred into the whole Empire irresistibly. So having divided the Empire into the ten Kingdoms, they corrupted the Church more then before; and lastly, subjected their Kingdoms openly unto Antichrist and to his Laws. So then the effectuall irruption of the Barbarians, beginning at 360. and again afresh at 390. do also from the former term set a beginning to the years 1290. and from the latter term set a beginning to the years 1260. Now that the years must begin at the coming in of the Barbarians, and dissipation of the Empire, it may appear from these considerations:

1. It is very probable, That Antichrist arose in the coming in of the Barbarians, and dissipation of the Empire. So expressly *SereX* the Author of the French History, a man indifferent and impartiall, and of whom we have no cause to think that he looked at any other end in his Discourse, but onely the reality of the thing in it self, without respect to the Accommodation of the years. And thus he writeth, fol. 2. *Damasas, Syricius, Anastasius Innocentius, Sossimus and Bonifacius*, Bishops of *Rome*, lived there one after the other, amidst the confusions of the Empire, and even at *Rome*: whereas the

Galuis. Cronol. ad ann.
119.

the Emperors were seldom seen; so as the absence of the Emperors, troubled to withstand the Barbarians, & the miserable state of the time, which forced Christians to flye to their Bishop for counsell and comfort in their confused afflictions, laid the foundation of their authority, then small, being tyed to their charges, and subject to the Emperours command: But it grew by degrees, untill it came to the height of this Sovereign and Absolute power, so as in the end they have prescribed Laws to the Emperours, Kings, and Christian Princes. A necessary Observation, both for the truth and order of this History, to understand rightly both the time and means of their rising. In the first age, the Bishops of *Rome* durst not shew themselves, being persecuted, and imprisoned, and martyred by the Emperours. Since *Constantine* the Great, their authority began in the dissipation of the Empire, it increased especially under *Pipin* and *Charls* the Great. Again at the year 514. thus the same Author writeth; The Pope of *Rome* thrust himself forward amidst these confusions and ruines of the Empire, recovering that which the Emperours had lost.

2. Antichrist is the little horn, and he rose at the same time, together with the ten horns, in low and dark beginnings, and the Primitive ten horns were the Northern Barbarians, *Dan.* 7.8. It is true, he is said afterward, Verse 24. to arise after the ten Horns: but this may be said in respect of the open and more perfect degree of his Kingdom,

3. The Beast or Antichrist is said to receive his Kingdom at one hour, together with the ten horns, *Apoc.* 17.12.

4. The flood of the Dragon, which doth signifie the inundation of the Northern Barbarians, is expressly set after the womans flight, and coming to her fixed seat in the state of the Wildernesse; wherein she is to sit down, and to be hidden the space of all the foresaid years, the time, two times and half. So therefore the flood of the Barbarians cannot precede the

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years,

years, and can ascend at most but unto a state of coexistence therewithall, as being in order ranked after them, and begun in events in order of nature præexistent, though not happily of time.

5. The seventh head is Antichrist, and he ariseth into his Kingdom gradually, as the sixth head falling under the Barbarians, giveth way and place unto him. See *Apos. 17. 10.* Thus the Emperours, the impediment of Antichrist, is gradually removed, that Antichrist may gradually succeed; *2 Theff. 2. 8.*

According to this way, thus we may settle the terms of the years.

1290	} Beginning at the year	360	} do end to- gether in } the year	1649.
1260		390		
490		1160		
575		1075		
390		1260		

1. The 1290. *Dan. 12. 11.*
2. The 1260. *Dan. 12. 7. Apoc. 12. 6, 14.*
3. The 490. *Dan. 9. 24.*
4. The 575. *Dan. 8. 14.* There are numbred 2300.

of mornings and evenings.] But because in Scripture-use, there is a morning and evening for the day time, and a morning and evening for the night time, *Exod. 12. 6.* and *29. 39.* *Psal. 30. 5, 6.* Therefore it may be that four of those 2300. do concur to make up one day, and so 2300. mornings and evenings may make up 575. full dayes, which in use Prophetically are 575. years. And so this number may onely comprehend the times of the most perfect reign of Antichrist, described in that eighth chapter, beginning from the year 1075. when first *Hildebrand* took occasion to exalt himself effectually above the Emperour, and promulged effectually Decrees concerning the unmarried estate of the Clergy, and other Will-worship; and Antichrist in him began of a little horn to be-
come

*Exod. 12. 41.
Gen. 30. 8.
Lev. 23. 5.
Num. 9. 3.
Ps. 11.*

come a great horn; and presently thereupon exceeding great in the war against the Turks and Albingenses; which estate of his, seeing it is onely handled in the foresaid chapter, no marvell if a number of years proportionate unto such a state of Antichrist was cut out in the said place.

5. The years 390. according to the round number, or at large 391. and an hour, *Ap. 9. 14.* do appertain unto the solution of the Turks; which, by the dissensions of the Latines, and movings of the Tartars, began to be loosed from about the year 1160. and two years before in some degree: so that the hour may be in 1258. the day, the year following, and the 390. from 1260. See *Brou. annal.* Thus the Turks will cease to be loosed in the year 1649. and the next year following may they begin to fall together with the Pope, if this former way of Accommodation doth hold. Although in respect of remisse degrees, the Turk began to be loosed in *Saladin* about the year 1169. *Calvis.* and so his 390. years will expire immediately before 1559. from which time the Turkish power and Kingdom hath continually decayed.

The second way of Accommodation of the years.

NOW that the Popes Kingdom, more properly so called, that is, the commanding, and effectually and open state thereof, and the more perfect state of the foresaid signes thereof, do set beginning to these years; the following Arguments will plead on the other side.

1. The Beast or little horn, that is, the Pope, is said expressly to rise into his Kingdom after the ten horns, being thenceforth about to reign the time, two times and half, *Dan. 7. 24.* 25. It will be answered, He rose with them in respect of small beginnings, but after them in respect of open manifestation of his Kingdom. See *Apoc. 17. 12.* But howsoever, thus much may be gathered, That according to this place, it will not be inconvenient or unreasonable to begin the years of Antichrist after the rising of the ten horns; and from the manifestation

and open power of his Kingdoms, but rather very connaturall unto it.

2. The Beast is said expressly to rise into his Kingdom, after the Dragons flood, and the drying up thereof, being about to raign 42. moneths, which signifie all the years of Antichrist, *Apo. 12. 16, 17, 18.* with *cap. 13. 1, 5, 6.* Now the Dragons flood was the flood of the Northern Barbarians, forasmuch as the waters cast out of his mouth, do properly signifie Nations, Tongues and People, *Apo. 17. 15.* flowing out upon the Church, at the mouth or suggestion of the Devil. Their flood was dried up, partly when they were subdued by *Justinian*, partly when they were united with the earthly part of Christendom in Antichristian Religion. It may be answered, That after this time indeed the Beast arose into the open state and power of his Kingdom, in appearance according to the similitude of other Kingdoms: But in small and dark beginnings that he began before; and that from those small beginnings his years are to be numbred; howsoever they be set down under the open state thereof. Compare *Apo. 12. 14.* with *cap. 13. 5, 6.* But this will be sufficient for our purpose, that it will be very consonant and agreeable to this place, to begin the years of Antichrist from his latter state, and not unnaturall thereunto; howsoever we cannot prove that certainly it is so.

Dan. 11. 19
20, 21.

3. So expressly after the inundation of the Northern Barbarians, and after the Restauration also by *Justinian*, Antichrist is brought in succeeding in the Kingdom. But it may be answered as before, That then indeed began the glory of his Kingdom, or some small degree of glory at the least: Although he had the Kingdom before, even with *Justinian*, and before him also, yet without the glory of the Kingdom: compare *Dan. 11. v. 20.* with *v. 21.* and both with *v. 19.* This howsoever seemeth to follow from the words, that this second state or degree of Antichrist his Kingdom may constitute a
very

very naturall and convenient beginning for the duration of his reign; especially seeing in such accommodation of the yeers all numbers will agree, and every one of them from very reasonable and satisfactory terms of beginning.

According to this second way, we may set beginnings thus unto the years.

{	1290	{	570	}	end in the year 1859.
	1260		600		
	1150		710		
	490		1370		

From

First, 1290. may begin in 570 according to the round number. For then upon the coming of the Longobards into Italy, began the evident and open state of the Popes Kingdom. So expressly Machiavel in his History of Florence, l. i. *Ceperunt hoc tempore pontifices Romani majori esse in dignitate quam antea fuerant. Paulo post. Vix alia erat pontificum dignitas et aestimatio, prater eam quam vita sancti monia sibi paraverant et doctrina, ante aetatem Longobardorum. Rursum. Quum autem Longobardi in Italiam jam venirent, illa in factiones plurimas scissa esset, adaugebatur pontificia potestas hoc eorum adventu. Quum enim pontifex caput esset et princeps urbis Romana, imperator vero Constantinopoli praeset, ita se tempori et praesenti rerum statui accommodabant Longobardi ac Longinus, ut mediante pontifice populum Romanum sibi devincirent, non ut subditus illorum esset, sed socius; et nunc horum, nunc Grecorum artes sequentes pontifices, mirum quam adaugebant suam dignitatem.*

Secondly, the 1260 yeers may fully begin in the yeer 600. according to the round number. Then began Gregory the Pope to deform the Church with rites and superstitions. *Alsted. Chron. Myst. iniq.* And indeed the Historicall use of Images began about the yeer 400. but the solitary Images of Saints began not to be set up in Temples before the yeer 600. *Perk.* yet the Pope approved not the worship of them.

Then

Perkins.
prob. Ima-
ge. Caf-
tander.

Then began *Gregory* the Pope to command a litany for the invocation of Saints to be sung publikely. Then (saith *Perkins*) of a commemoration of Saints was made an invocation of them. About the same yeer *Gregory* the Pope contended about the Primacy with the Patriark of Constantinople. And about six yeers after the year 600. the Pope was made by *Phocas* universall Bishop: and then first was the priviledge confirmed to the Church of *Rome*, to wit, of Primacy over all Churches, *Alfred* lastly, from about this time the Pope began to send forth his emissaries, for the subiecting of the ten horns and people of Christendom unto his papall authority.

Thirdly, the 1150 yeers being the halfe of the 2300. *Dan.* 8. 13. 14. by taking only one morning and one evening for one full day, may begin most sily at the yeer 710. For then Antichrist began publikely and in open counceils to authorize the worshipping of Images, and to establish the same, and the invocation of Saints, and to maintain the same by constant persecutions. *Alfred Chronol. cap. de conciliis. Sigon. de regno Ital. Centur. Magdebur.* Then also began the Pope to exercise power and dominion over Kings and Emperours. *Sigon. Balgus.* And from this time forward he ceased not to pursue the Emperours of the East, in favour of Idolatry, untill such time as he had utterly cast them out of *Italy*, and established his owne Kingdom in the Empire of the *Franks*. *Platina. Onuphrius.*

Fourthly, the 490 yeers or 70 weeks of yeers, may begin at the yeer 1270 as hath been said, from the time of *Wickliffe*. Of this I have already spoken. So all the numbers in this second way, will precisely end in the yeer 1859. Now let the Reader consider and judge.

Fifthly, the solution of the *Turks*, notwithstanding this second way may begin in the foresaid yeer 1260. and continuing 390 yeers may end immediately before 1650: or else beginning

ginning from about 1300 may possibly run out 40 yeers after. Or happily beginning in remisse degrees from about 1169 may be extended to 1559. and so the end of the strength of the Turkish Kingdom may be determined by these yeers, proportionably to the five moneths of the Kingdom of the *Saracins*, and not the absolute and perfect end thereof.

Concerning the 1000 yeers, Apoc. 20. 3.

THe Dragon is not simply the Devil, but with seven heads and ten horns, Chap. 12. 3. that is, the Devil in the Roman Empire. He in his heathen estate or in the Heathen Emperours, had through all the Roman Empire seduced the Nations, C. 12. 9. to wit, with heathenisme and in the way of opposition to the Church. But he was cast down out of his throne in the times of Constantine, Christ then taking possession of the throne together with the Saints, Chap. 12. 5, 10. But he by the barbarous Nations as by many waters overflowing the Empire of the West, and afterward stirring and raising up Antichrist, beginning openly to reign and with the Barbarians to subjugate the Church about the year 600. even now seemed about to obtain and to recover that amplitude of power and dominion, for the seducing of the Nations in his second or Antichristian state, which before he had obtained in his first or Ethnick state.

This greatnes and efficacy of power that he might not yet obtain, he was forthwith by the six first plagues of the Vials more and more to be bound and imprisoned, as it were in a bottomlesse pit, for the space of a thousand yeers: and those thousand yeers being ended, he is for a litle space to be loosed in Antichrist, to obtain that power, at least comparatively, which before he had in his Heathen state. So then after these 1000 yeers he shall recover himself out of all the former

mer plagues of the Vials, and having subdued the witnesses in the West, he shall go forth without impediment to gather all Nations against the holy City, and upon this occasion he shall come to an end by the seventh Vial.

The Dragon in Antichrist and in the Antichristian horns, gradually ascending to the height, the Saints or holy people began as it were to be beheaded, *Apo.* 20. 4. which phrase I believe is here applied for mysticall signification, forasmuch as it was not usuall or customary with Antichrist to kill the Saints by such a kind of death properly understood, but mystically he beheaded them, by the word and censures wrongfully applied: pronouncing them to be schismaticks and hereticks, and so cut off from Christ as the body from the head, and then prosecuting them as excommunicate and cut off from Christ, with persecutions, first of lesser kind before the times of *Waldus*, and after unto death.

The Saints in this estate arose in their own defence, and by the word and censures did as it were behead the Antichristians, pronouncing them excommunicate and cut off from Christ, and thereby exposed them unto the judgement of the Vials. Now God approved the word and sentence in their mouths, and thereupon followed it with plagues, whereby the Dragon in the Antichristians shall be imprisoned and restrained a thousand yeers unto the end of the sixth Vial: And then a short solution intervening for the gathering of all Nations, shall afterward be utterly cut off by the seventh Vial. Thus then the Saints did reign a thousand yeers, to wit, by the word and prophesie, as it is also expressed, *Apo.* 11. 5, 6. and unto the foresaid last solution of the Antichristians out of the bottomlesse pit, *Apo.* 11. 7. and they reigned by bringing the Vials in the way of prophesie, as it is affirmed in the same place, *Apo.* 11. 6. Thus also they are said to reign as Priests of God and of Christ. *Apo.* 20. 7. that is, by the word and prayer. For in this manner Priests do use

to reign: Therefore the Saints or Angels, which are the Ministers of the seven Vials, are brought in clothed with finelinnen, which was the habit of the Priests, *Ezek. 44.* and coming as Priests out of the Temple, *Apoc. 15. 5, 6.* to pour them out by the word and prayer upon the Antichristians. And in this sense they are said to be set on thrones, and to have judgement put into their hands, *Apoc. 10. 4.* which is the judgement of the seven Vials, *Apocalyps 14. 7.* and *15. 4.* and *16. 7.* Now whereas the Saints are said to smite the Antichristians with ulcers and blood and fire, as in the four first Vials, and then to darken the Kingdom of Antichrist, as in the fifth, and afterward to dry up the waters of his Kingdom in the sixth: what is this, but at least to bind and restrain the Dragon in the Antichristians? And we can also shew, that these six Vials, let the yeers of Antichrist be measured which way you will, must continue the space of 1000 yeers. And expressly after that these six Vials are ended, it is said as after the end of the 1000 yeers, that the Dragon with the Beast is looked to gather all Nations together against the time of the last Viall. Compare, *Apoc. 16. 13, 14, 15.* with *Apoc. 10. 3, 8, 9.*

These two places, namely, *Apocalyps 11. 5, 6, 7.* and *16. 13, 14.* compared with, *Apocalyps 20. 3, 8, 9.* I suppose sufficient for the answering of any objections, that may be opposed to our interpretation. Whereunto may be added that in *Daniel 9. 24, 25, 26, 27.* where the Church is brought in standing and prevailing, that is, reigning all along from its first beginning untill the last week, which agreeth with the time of the solution of the Dragon for a little space, at the end of his 1000 yeers. For we must understand these expressions, not in a sense absolute but comparative: And as the primitive Saints, notwithstanding the ten successive Persecutions, are brought in reigning and prevailing

more and more against the Heathen Emperours; to wit; by the word and prayer, the fight of faith and patience, accompanied with futable effects of the Gospel and of judgement, untill they were utterly cast down in the dayes of *Constantine*. *Apocalyps* 6. 1. 2. with 12. 9, 10, 11, 12. notwithstanding severall gusts of Antichristian persecution, the Saints being many times hurt, *Apocalyps* 11. 5. and many times beheaded as hath been said, *Apocalyps* 20. 4. yet they rise continually and prevaile and reign by the like means, saving only for a little space at the loosing of the Dragon.

Let this be observed in conclusion, that we have not from necessity so interpreted that phrase, beheaded for the testimony of Iesus, as hath been explicated: for we may say with *Paraus*, that any manner of death is signified thereby, and I adde, any manner of punishment and affliction in generall, inflicted upon Saints as hereticks and malefactours. Such was reproach and lesser kinds of persecution before the times of the *Waldenses*, and afterward the punishment of death. And notwithstanding all this, they are said to rise and live and reign, partly in themselves and partly in their successours and members of the same body spirituall, and by propheticall and priestly power to bring the constant judgement of the Vials upon the Antichristians, to the retarding and restraining of the Dragon in them, unto the end of the 1000 years.

But as concerning the Antichristians and the Dragon in them, it is said of them that they should be so killed by the priestly power of the Saints, being dead spirituall, and censured to be as dead by prophesie, and thereupon given up to the plagues of judgement: that they, being the residue of the dead spoken of, *Apocalyps* 20. 5. should not live again, untill the thousand yeers be expired. Which

is to be understood either of the more generall conversion and spirituall resurrection, whereby the remnant of Antichristians shall arise at the end of the 1000 years and of the years of Antichrist: or of the resurrection of the dead properly so called, which shall follow after the said years, *Apocalyps* 20. 8, 12. or of the Antichristians cut off and slain by the constant plagues of the six former Vials, through the whole space of the 1000 years, and not arising perfectly or breathing out of them, untill after the end of the 1000 years; and for a little season. As concerning the opinion of many Worthyes, affirming, that the reign of the Saints a 1000 yeers, is to be expected in the glory of New-*Jerusalem* at the end of the yeers of Antichrist: I cannot possibly bring my judgement to incline unto it. For this opinion is incumbred with inextricable difficulties and uncouth assertions, as concerning a partiall resurrection from the dead before the generall, and the like. Moreover also it hath not any ground from the place alledged in the *Revelation*, as hath been shewed. And where New-*Jerusalem* is purposely described, there is not the least intimation of such a time determined, as being to be in a perpetuall uniformity eternall, after that it commeth to its height. And it is cleer from *Daniel* 12. 1, 2, 11, 12, 13. and from *Revelation* 11. 18. that the last judgement or Viall upon Antichrist is to be compounded with the generall resurrection. For it is expressed to be the resurrection, and none other followeth, *Daniel* 12. 2. wherein both *Daniel* and all that are wise and labour in the work of conversion shall be glorified, Verse 3, 13. and wherein all both small and great shall be rewarded, *Apocalyps* 11. 18. Whereas it is objected, that New-*Jerusalem* in the Prophets, is described after such a manner, as is sutable to a temporall manner of reigning upon earth, according as

the Millenary reigning is supposed to be. I conceive answer may be given unto this objection. For such expressions of temporall felicity, as do occur in the description of *New-Jerusalem*, are either to be understood of its state of *inchoation*, as it is in *abon*, and especially from after the end of the years of Antichrist through the space of 45 years, as *Daniel* expresseth, *Daniel* 12. 11 & 12. or being applied to its state of heavenly perfection immediately ensuing, they are to be understood in a mysticall sense, according to the common way and course of the holy Prophets. Who knoweth not, that *New-Jerusalem* described by *Ezekiel*, and from whom the Pictures of it are translated into the *Revelation*, are all along mysticall and figurative? And such as are the descriptions in one prophet, such for the generall must be the parallel descriptions in the rest. There is Christ and the Church set forth by the building of a Temple; the worship of the Church by sacrifices and festivall solemnities; Christ as King by the Prince or Princes of *Israel*, glorified Saints by trees with healing leaves and fruits perpetuall, and their glorious inheritance by the severall inheritances of the Sons of *Israel* in the land of *Canaan*. Now I do acknowledge that these and the like places may have a generall application to the whole Kingdom of Christ, and more particularly to the first degrees of the Reformation after Antichrist. But my purpose is not here to speak of this larger acception. In a stricter sense, the foresaid passages are partly to be fulfilled in the state of inchoation at the end of the reign of Antichrist, and partly of the heavenly perfection. So in the state of inchoation the Ministers as Angels, letting in the elect by conversion through the gates of particular Churches, into the community of the whole Church of *New-Jerusalem*: shall hereby be instruments of bringing them into the heavenly perfection, and shall therein
be

be glorified with their converts. And therefore in the state of heavenly perfection, they are brought in under such representations as will agree to the foresaid relation which they had unto their converts in the state of inchoation, *Apocalyps 21. 21. 22.* In like manner the Kings of the earth are said to bring their glory unto it, *Apocalyps 21. 24.* according as in the parallel Prophecy, *Isaiah 60.* partly because in its state of inchoation, they shall come unto it by conversion, subjecting themselves, their Kingdoms and glory therunto; in procuring the felicity thereof: and partly because they shall stand in this frame of love unto Christ and his Church, through all eternities in heavenly perfection. Rivers of water running, Hills dropping new wine, Mountains flowing with milk, severall times increase of the light of the Sun, abundance of Corn, and Feasts and Dancings, and joyfull Solemnities, to be expected when *Jerusalem* shall be restored out of *Babylon*, are clearely Types and mysticall Expressions of the spirituall glory of the Church in generall, which is the *New Jerusalem*, when it shall be reduced out of the *Babylon* of Antichrist in the state of inchoation, and principally when it shall ascend unto the height of heavenly felicity. The Church of converted Jews shall have their portion in this *Jerusalem*: but to make it the onely thing, properly intended in *Judah* and *Jerusalem* thus described, and in respect of temporall estate, I conceive is far beyond the intention of the Holy Ghost.

One passage in the Prophet *Isaiah* I will endeavour to clear, in stead of all other, by reason of the difficulty thereof. This is *Isaiah 65. 17.* &c. The state of new Heavens and new Earth is there described, *verse 17.* This largely taken, is the whole Kingdom of Christ, beginning at the times of the Apostles; wherein is spirituall old age, in respect of Grace, and duration, and prosperity, and security spirituall,

Psal.

Psal. 1. 3. and *91.* 12, 13, 14. But of this sense I purpose not to speak now. In a stricter acception, it is the state of new Jerusalem, *Apoc.* 21. 1, 2. *2 Pet.* 3. 13. that beginneth in man at the end of the years of Antichrist, and is consummate in coelestiall glory. Therein shall be no weeping, crying, &c. *v.* 19. as *Apocalyps* 21. 4. and there shall all be as old men, and none shall dye as yong men, verse 20. because there all shall be lasting, and also wise as old men, and fully know the Lord, and none shall be spirituall Infants any more. See *Apoc.* 4. 4. *1 Cor.* 14. 20. For the description of the Church is mysticall, after the similitude of an earthly Kingdom, glorious in temporall happinesse; in which are no diseases, Famine or Sword, to cut off the life before old age, and in which men build and plant, and labour cheérfully and successively, enjoying the fruit of their labours without molestation or interruption, and wherein no enemy or wilde Beast maketh men afraid: So that by such temporall felicity of long life, spirituall old age or wisdom is partly signified, and partly perpetuall continuance in the Kingdom of Heaven. And as the Saints and Ministers have builded spirituall houses, and planted spirituall vineyards in their own conversion, and the conversion of others, and in the setting up of Churches by the preaching of the Gospel, after the similitude of those that in an earthly Kingdom do the same in temporall respects, *1 Cor.* 9. 7. so shall they eat the fruit, or enjoy the comfort hereof without interruption of any enemy, through all eternities. So *verse* 21, 22, 23. And thus are the words following to be interpreted, *verse* 24. *Before they call I will hear*: Because, although they may literally be expounded of the inchoation of new Jerusalem, yet figuratively onely of the heavenly perfection, wherein God is said to hear before we call, after the similitude of temporall security, to signifie his continuall protection of his people from the very fears, or near approaches of any dan-

dangers. And whereas it is added, *verse 25.* that *The wolf and the lamb shall feed together, and the Serpent shall lick the dust:* Nothing else is signified, then an absolute and eternall exclusion of all enemies offensive to the Church, partly by conversion begun upon the Earth, and in Heaven continued, partly by perdition everlasting. Lastly, whereas in the time of the new Heavens and Earth, Levites and Priests are said to continue, *Isaiah 66. 21, 22.* Ministers are understood in the state of inchoation: and both in state of inchoation and perfection, all Saints shall be mysticall Priests and Levites for ever, *And they shall go forth and see the carcases of the wicked,* that is, duly consider the end of the wicked, whose worm shall never dye, and whose fire shall never go out, in the state of Hell then opposite unto heavenly perfection. So *chap. 66. 24.* compared with *Mark 9. 44.* It is clear from the Epistle to the *Hebrews*, that under the Type of the Land of *Canaan*, the Land of *Israel* was Heaven signified: And if in these and such like expressions of the Prophets, Heaven is not understood, then would it not be spoken of by them, which would be utterly unreasonable to think.

OF



Of the SEVEN
VIALS.

IT remaineth to be shewed when the one thousand yeeres must begin and end. They begin, as hath been said, with the Seven Vials.

In the four first Vials, are onely set down four degrees of Judgement, and in the fourth degree coming to perfection: as appeareth by those four degrees of judgement on the Roman Empire, expressed by the like Figures, *Apo. 8. 7.* And these four first Vials are upon the Builders and Founders of Antichrist, as appeareth by *Apo. 16. 2.* The Kingdom of Antichrist in propriety is not touched, till the fifth Vial, as is expressed Verse 10.

There are two wayes of Accommodation. I will propose them both briefly: and the event will shortly shew, which is to be chosen. For either I judge the four first Vials are the four degrees of *Mahometan* plagues upon Christendom in general, together with other plagues adjoynd, beginning from the year 620: or else the four degrees of judgement upon the *German-Roman-Empire*, the chief Founder of the Prelacy of Antichrist, beginning from the year 840. *Sigon.* If the former way shall hold, the first Vial will be from 620, the second from 840, the third from 1160, the fourth from 1260, when the *Turks* effectually being loosed, began to powre out the Vial on the Sun, to the irrecoverable darkning of Christendom. But if the second way shall hold, the first Vial will be from 840, the second may be from 888, *Sigon.* the third after a reſtauration as by Rivers, from 1160, the fourth

fourth from 1250, when *Frederick* the second dying, the last main-tainer in a manner of the *German-Roman-Empire*, and all *Christendom* together, being in combustions, made way for the powning of the Vial on the Sun, to the darkning of the said Empire irrecoverably, and of the *Latin Kingdom* in *Jerusalem*, and to the Laxation of the *Turks* upon *Christendom* in general. Now the *Popes Kingdom* in propriety, though assailed for a little season by the *Waldenses*, yet speedily did not onely recover it self in the foresaid times, but also took occasion by the Opposition to come unto its fulnesse: wherein it also subsisted untill the time of *Wickeliff*.

See Chart
on Chron.
in the life
of Frede-
rick 2.
Sigon. de
reg. Ital.
at the year
1286.

Wherefore, from the year 1370, the time of *Wickeliff*, began the fifth Vial to be poured out upon the Throne and Kingdom of the Beast, in propriety so called. The sixth followed from the time of *Luther*, whereby the waters of *Euphrates*, the Rivers or Waters, that is, the Nations and Kingdoms of *Babylon* spiritual, *Apoc.* 17. 15. effectually began to be dried up: And the Protestant Princes politick, or Protestant Saints in general, as spiritual Kings and Princes, began openly and visibly to reign, set up by *Christ* the Sun of Righteousnesse to shine upon the World, then sitting in a night of darknesse; and therefore they are said to come as it were from the rising of the Sun. So the phrase is to be interpreted, *Apoc.* 7. 2. 3. *Ezek.* 43. 1, 2, 3. and frequently in Prophecies. This sixth Vial runneth out in the last Ascension of the Beast out of the bottomlesse pit, *Apoc.* 11. 17. and in the solution of the Dragon at the end of the 1000 years, *Apoc.* 20. 3. For in the issue of the sixth Vial, it is expressly said in the same words for substance, that the Beast and Dragon went forth to gather the Kings of the Earth and of the whole World, *Apoc.* 16. 13. 14. That in their last prosperity for a little season, they might be prepared for the last and great Vial, which shall expire and be compounded with the general Resurrection and final Conclusion of all Judgement.

Now if the Vials begin from 620, then accordingly the sixth Vial will end, and therewithall the 1000 years in 1620. From which time the Dragon shall gradually be loosed, first with various success, as the fifth Seal, *Apoc.* 6. 11. and the Hail-stone, spotted Horses, *Zech.* 6. 6. do insinuate, and then by three dayes and half of final Triumph, his solution shall run out in the year 1649, precisely together with the 1260 years of Antichrist, according to one of the two wayes of Accommodation.

But if the Vials begin from 840, then accordingly the sixth Vial will

end, and therewithall the 1000 years, the space of about 20 years before 1860; and so the solution of the Beast and Dragon, which is to be at the end of the 1000 years, will precisely expire with the yeers of Antichrist, according to the other way of Accommodation.

This is certain, that when these yeers shall have an end, immediately shall follow the glorious time of *New-Jerusalem*, to the joy of all Saints: Whereof it is said, *Isai. 60. 1. Arise O Jerusalem and shine, for thy light is come, and the glory of the Lord is risen upon thee.* It is also very evident unto me, That this glory of *New Jerusalem*, beginning at the end of the yeers of Antichrist, is consummated in Heavenly glory, as the utmost degree thereof: So that the Heavenly Estate, according to the use of the holy Prophets, entereth into the composition of *New Jerusalem*, and of the state of new Heavens, and new Earth. For the state of these new Heavens, and new Earth, promised in the Prophecy of *Isaiah*, is such a state wherein all Saints do expect their share and portion Universally, as the Apostle *Peter* doth expresse, *2 Pet. 3.* And therefore it must necessarily be the state of Heavenly perfection, which is at least inclusively spoken off by the Prophet *Isaiah*: For thus go the words of the Apostle, *2 Pet. 3. 13, 14.* Nevertheless we, that is, we all, all Saints and Christians, according to his promise, that is, as it is promised unto us in the Prophecy of *Isaiah* (which we have a little before Interpreted) do look for new Heavens, and a new Earth, wherein dwelleth Righteousnesse, that is, all righteous people, and without defilement of sin and sinful society. It followeth *Ver. 14. Wherefore Beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blamelesse.* Furthermore, the general Resurrection and last Judgement, are evidently brought in *Apo. 20. 11, 12.* as the Expressions declare; So clear indeed, that any place of Scripture describing the last Judgement, may be de-torted to another sense as easily as this: And besides, the Parallel place of *Dan. 12. 2, 13, 14.* doth confirm the same, where *Daniel* and all the wise, without Exception and Distinction, are brought in partakers of the Resurrection, at the end of the last plague upon Antichristians. Now the perfect state of *New Jerusalem*, is expressly brought in after this general Resurrection and last Judgement, *Apo. 20. 11. and 21. 1.* And therefore it is the state of heavenly perfection. As the old Heavens and Earth, do gradually go away from after the end of the yeers of Antichrist; that is, as the Antichristian Kingdoms do gradually depart, so the new Heavens, and new Earth, or Kingdom of Christ, with
the

The Visions and Prophecies of Daniel expounded.

the change of all things, doth gradually come in : Until at the end of 45 years, *Dan.* 12. 12. the old Heaven, and old Earth being perfectly departed in the last Judgement and general Resurrection, *Apoc.* 20. 11. the new Heavens, and the new Earth, come into the place thereof, in the state of heavenly and immutable Perfections. *Apoc.* 21. 1, 2.

In the foresaid incoactive state of *New Jerusalem*, the Jews shall come in by Conversion, according to the Prophecy, *Rom.* 11. and shall be principal Members, and extraordinarily gifted for the enlarging of the Kingdom of Christ, over all the World. They began first to run as *Cush*, but interrupted. The Gentile Christians, like *Abimeaz*, break over the Mountains of opposition, God making all Hills as a plain unto them : And so they first bring in the tydings of the fall of Antichrist. But the tydings are general and incompleat. Afterward, the Jews that first began to run, shall come in last, and bring distinct and perfect tydings of the fall of Antichrist, and all enemies universally. Now when they have so done, then shall follow life from the dead, or the general Resurrection, as the Apostle *Paul* expresseth, *Rom.* 11. 15. So then the Jews shall come in as Members of *New Jerusalem* : and *New Jerusalem* is to be the Catholike Church, advanced to the state of glory, wherein there is no distinction of Jew or Gentile, Grecian or Barbarian. And therefore in all the *Revelation*, I finde not any mention of Jewish Christians in distinction from the rest. The Jews are the faithful in general, *Apoc.* 2. 9. and so are the Jews of *Philadelphia*, *Apoc.* 3. 9. The twelve Tribes of the Children of *Israel*, are all the parts of Christendom, out of which, the Saints are sealed, before the glorious time of *New Jerusalem*, *Apoc.* 7. 4, 5, 6, 7, 8, 9. The Holy City or *Jerusalem* is Christendom, *Apoc.* 11. 2. And the Kings of the East, may be the Protestants in general, as hath been Expounded according to the course of Holy Scripture. So is *New Jerusalem* the Catholike Church glorified, *Apoc.* 21. And it is a name imposed on the Gentile *Philadelphia*, *Apoc.* 3. 12. The true Church in general is called the *Jerusalem*, *Gal.* 4. 26. And all that is called *Israel* in the Old Testament, unto whom the Promises are made, are not *Israel* according to the flesh, but mystical *Israel*, the whole Church, *Rom.* 9. 6. *Daniel* also in all his Prophecies, by his people, and by his holy people, understandeth Christians in general, as hath been shewed before. See *Dan.* 9. 24. and 11. 45. and 12. 1. Accordingly in all the ancient Prophets, although the Prophecies are literally to be understood of *Israel* and *Judab*, properly so called according to the Type, yet according to

2 Sam. 18
31.

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the Antitype, and more fully, they appertain to the mystical *Israel*, and mystical *Judah*, the Catholike Church of Christ, and especially arising out of the mystical *Babylon* of Antichrist, as the parallel places in the *Revelation* do evidently declare. But of this I purposed onely at this time to give a hint, as also to touch a few Reasons and Arguments by the way: And I have been much larger, then I thought to be. Much more satisfaction may be given concerning these things, and if necessity require, and strength, and opportunity make way, I hope I should not be backward to do my best service herein to the Spouse of Christ. If any of my Reverend Brethren, otherwise minded, can shew unto me better light, I shall count my self and the Church of God beholding unto them for it, and willingly receive it at their hands. In the mean time, this is my judgement.

And to God, onely wise in Christ Jesus, the Revealer of Secrets, be Glory and Dominion, for ever and ever, Amen.

FINIS.

